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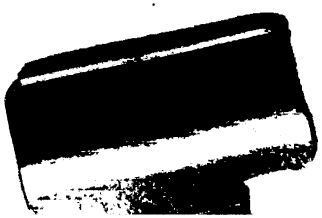


The Students' Series of Latin Classics

LATIN PROSE COMPOSITION

FOR COLLEGE USE

BY

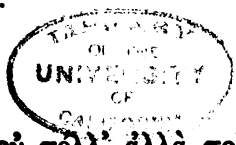
WALTER MILLER

PROFESSOR IN TULANE UNIVERSITY OF LOUISIANA

PART I.

BASED UPON LIVY, BOOKS XXI, XXII.

"Reading maketh a full man, conference a readye man, and writing an exacte man."—BACON.



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TO THE

Memory of My Beloved Teacher and Friend

Elisha Jones

This Book is Dedicated in Grateful Remembrance

". . . propter amorem
Quod te imitari aveo"—
Lucretius

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PREFACE TO THE FIRST EDITION

It is coming to be universally acknowledged among teachers both of higher and lower grades that the two parts of our Latin instruction — translating from Latin and into Latin — must become more united; and for this union the classical author in hand must furnish the basis. This method affords the student a definite model of style and expression; it not only gives the desired grammatical drill but also impresses the various words and phrases of his daily reading forcibly upon the learner's mind, and helps him to acquire a feeling for the proper order of words and arrangement of clauses. In this way alone can a really close connection be established between the thoughtful reading of an author and the grammatical exercises which must attend. The pupil must keep the same company in his Latin composition that he has in his Latin reading.

The exercises for oral translation are intended as a part of each day's work, and have been made in the hope of encouraging in our colleges the more general application of this excellent but much neglected means of learning Latin. No small advantage in the use of oral exercises is that thereby the interest in the author himself is freed, to some extent, from a burden of linguistic and syntactical questions. Again, in translating from the Latin, grammatical questions are often hastily dis-

posed of; turn the process around, and the student is obliged to think.

The written exercises are designed for practice in writing continuous narrative, and are intended to be used weekly or at other stated intervals; the corresponding chapters of the author are indicated at the head of the page, and each teacher can adapt his lesson in prose to the amount of reading done. The exercises for Livy, Book XXI, however, have been made fuller than the others.

The words employed are, for the most part, taken directly from the corresponding chapters of the author; all others are either simple and familiar ones or are given in the notes. The constructions required by the exercises, however, are not limited to such as may be found in the corresponding passage of text. All the essential principles of Latin syntax — even the less common ones — are illustrated, and examples of any one of them may be found indifferently any where. The phraseology of the Latin original has been adhered to only so closely as to make possible the writing of the exercises without a dictionary. They can rarely be called a translation of the Latin and they can by no means be copied from the Latin pages. The oral exercises must, in order to fulfill their end, be more nearly like the original.

In the belief that exactness in the use not only of Latin but also of English words is furthered by the study of synonyms, and in the hope of giving a greater impulse to this feature of our Latin instruction, a few of the more important distinctions have been added in the appendix.

To many of my friends I desire to express my hearty thanks for their generous assistance in the preparation of this book: to Professors Francis W. Kelsey, John C. Rolfe and Joseph H. Drake, of the University of Michigan, who have kindly read and corrected my manuscript; to Edwin Francis Gay, B.A., of Ann Arbor, to W. E. Waters, Ph.D., of Cincinnati, and above all, to Professor E. M. Pease, of Bowdoin, and to Professor Mary S. Case, of Wellesley College, for the unwearying kindness with which they have criticised both manuscript and proof-sheets, and for the many most helpful suggestions they have offered.

I wish also to acknowledge my indebtedness for many a word and phrase to Mr. E. S. Shuckburgh's handy editions of the *Cato Major* and the *Laelius*, of which I have made free use in the preparation of Part II.

W. M.

LEIPZIG, March, 1891.

PREFACE TO THE SECOND EDITION

THE revision of the first edition consists mainly in bringing the grammar references up to date and in making various changes in text and notes that will make the book a little less difficult. These changes have been suggested by the experience of many friends in their classroom work. Especially valuable have been the suggestions of Professor Josephine E. Sondericker, late of Oxford College.

W. M.

NEW ORLEANS, June, 1909.

ABBREVIATIONS.

A. & G.....Allen and Greenough's New Latin Grammar.
A. & S.....Andrews and Stoddard's Latin Grammar.
B.....Bennett's Latin Grammar.
G.....Gildersleeve-Lodge's Latin Grammar.
H. .....Harkness's Latin Grammar.

ch.....chapter.
char. .....characteristic.
cl.....clause.
exc. .....except.
gve. .....gerundive.
hist. .....historical.
ind.....indirect, indicative.
loc.....locative.
mater.....material.
mid.....middle voice.
part.....partitive, participle.
perf.....perfect.
pos. .....positive.
sep. .....separation.
w.....with.
* refers to the Table of Synonyms.

A superior figure (e.g. permit[1]) put after a word applies to that word alone; put before a word, applies to two or more immediately following.

All other abbreviations are easily understood, and are the same as those in "Harper's Latin Dictionary."

RULES

TO BE OBSERVED IN PREPARING THESE EXERCISES.

1. **Do not use an English-Latin dictionary at all**; for, in the first place, none is needed; and, in the second, none in existence will give the words required.

2. Let the **text of Livy** furnish the vocabulary.

3. Follow Livy's form of expression *as closely as the English will allow.*

4. Translate **thoughts**, not **words.**

5. **Beware** of translating English words by the Latin words from which they are derived, and *vice versa.* Occasionally the meanings *may* coincide, but in a large majority of cases our English words are derived from the Low Latin, in which the original meanings had for the most part disappeared, — e.g. *honestus* can never be rendered by honest, or honest by *honestus;* neither can superb = *superbus*, etc.

6. "Avoid the repetition of proper names *as much as possible*, and of general expressions representing persons, like 'the Roman,' 'the consul,' 'the dictator,' etc. Use pronouns instead; if they do not seem to refer easily and naturally, be sure that the thought is not arranged in Roman fashion and try it again." — *Preble and Parker's Latin Writing*, p. 27.

7. Observe the arrangement of the grammatical references: Attention is called only to such parts of the same article in the grammar as are followed by a mark of punctuation; e.g. H. 419, III, 2, 2), means — consult the whole of the main article, the whole of section III, of paragraph 2, and of the subdivision 2), while, in H. 419 III 2 2), only the last division. 2), is referred to.

EXERCISES FOR WRITTEN TRANSLATION.

BOOK XXI.

Chapter I.

Permit[1] me to say, by way of introduction, that I am now going to write about the most famous war of all times; and I call it so, for[2] no other[3] warring nations ever had so great resources or power* or strength* or mutual hatred* as Rome[4] and Carthage[4] at this time. And Hannibal, under whose leadership[5] the Carthaginians carried on war with the Roman people, hated Rome [6]most of all. When he was a little boy not more than nine years old, as the story goes, he coaxed his father[7] to take him along to the war. The father promised* to 1 2 3 4 5

* refers to Synonyms.

[1] What mood?

[2] *and I call it so, for* — in Lat. all this is implied in the word *namque;* this usually begins a new sentence.

[3] Notice that in such a connection *other* must not be translated into Lat.; in translating the corresp. Lat. idiom, it must never be omitted in Eng.

[4] The name of a city or country should be rendered in Lat. by that of the people, when a quality or action of the *inhabitants* is spoken of.

[5] Abl. abs.

[6] Render by one word.

[7] Ind. obj.

do so, but first took[1] him to the altar where he was sacrificing and[1] made him swear eternal* enmity to Rome.

1 Nine years[2] later Hamilcar died a [3]premature death.
2 Between father and son, Hasdrubal, the former's[4] son-in-law, was made[1] commander-in-chief of the armies* in Spain; and[1] he accomplished almost* more by his gentleness[14] and wisdom than his father-in-law had by [5]force* of arms.
3 After his death in 221 B.C.[6] there was no doubt that Hannibal would succeed to his father's position, to which the soldiers' vote had already elected* him.
4 Although the opposing party* refused all consent, nevertheless the majority [1]prevailed and Hannibal was sent to Spain, where he at once won the affections of the entire* army.
5 And* now, [7]for fear some[8] accident might cut short [9]his career also, he decided not to defer for a moment a scheme[10] for rousing the [11]Romans to arms; [12]and this he proceeded to do by making war upon their allies.
6 In the [13]early spring he met the allied[15] forces* not far

[1] English prefers co-ord., Lat. subordination; subordinate in this case by means of a part., — thus: him taken to the altar, he made swear, etc.

[2] Degree of diff.

[3] Most easily rendered by an adv., *immature* or *ante tempus*.

[4] What pron.? See A. & G. 297 *b*: B. 246, 1: G. 307, Rem. 1 *a*: H. 506, 1.

[5] Hendiadys; see Gram.

[6] Employ the Roman method of reckoning time.

[7] *for fear: ne.*

[8] What pron.? See A. & G. 310, *a*: B. 252 1: G. 315: H. 512, 1.

[9] *I.e.* himself. [10] *consilium.*

[11] Lat. idiom: Roman arms.

[12] Subordinate by means of a rel. cl.

[13] *I.e.* in the first spring.

[14] *lenitas.*

[15] *sociatus* or *foederatus.*

from the river Tagus; but,* refusing battle, he withdrew to the other* side of the stream and threw up his ramparts only so far from the bank as to leave room to [1]attack* the enemy [2]as they crossed. They, relying on their numbers,[3] plunged fiercely into the river, which they thought was the only thing[4] between themselves and victory; but it was not an equal combat, for most of them were slain, and the rest* were either* swept away by the eddying current or scattered in flight. 1 2 3

In the consulship of Publius Scipio and Tiberius Longus, 219 B.C., the senate voted [5]to send ambassadors to investigate[6] the condition of their allies in Spain and, if they thought it [7]worth while, to submit the resolution of the senate to Hannibal and warn him to keep his hands off Saguntum. And when, [8]sooner than any one expected, news came that Saguntum was already besieged, a second motion[9] prevailed to demand the surrender of the general's person,[10] if he did not 4 5

[1] Gve. constr.; see A. & G. 503; 506: B. 339 2: G. 427; 432: H. 628.

[2] Crossing; see A. & G. 496: B. 337 2, *a*: G. 665: H. 638, 1.

[3] Abl. means; the radical meaning of the participial *fretus* is "propped up by"; cf. Skt. √dhar = support, hold up; Gk. *θρόνος* = support, seat; *θρᾶνος* = support for the feet, bench; and Lat. *frenum*.

[4] Omit in transl.; see also p. 27, note 2.

[5] The Lat. prefers the pass.

[6] In how many ways can this be rendered? A. & G. 533, (1)–(8): B. 282, 1, 2; 340: G. 544 Rem. 2, 1)–7): H. 634, 1–3.

[7] *digna causa* or *dignum quod fieret* . . .

[8] *I.e.* sooner than the hope of all.

[9] *sententia*.

[10] *ipse*.

cease operations, as a [1]penalty for having disturbed the peace.

1 Meantime Hannibal had been besieging[2] the city with the greatest energy; he had surrounded it with his engines, and battering-rams were being plied against
2 the walls. The [3]people in the town all bravely resisted his attacks and often even made sallies as far as the enemy's advance-guards, [4]and in one of these skirmishes Hannibal was severely wounded in the thigh.
3 For a few days[5] there was cessation of hostilities while the general's wound was healing[6] and then* the
4 war began* anew the[7] more fiercely. [8]When a long stretch of wall with three towers in succession had been [15]battered down with the engines, [9]as if the fortifications had protected both* armies alike both sides
5 attempted* to rush through the breach.[10] Here they fought[11] with varying success; and the conflict was so* doubtful that the Carthaginians felt that they were [12]as good as conquered because they had not won[13] the victory, while the Saguntines rejoiced[14] because they had succeeded beyond all hope.

[1] *I.e.* penalty of the disturbed peace. What kind of gen.?

[2] What tense expresses continued action? Why not plup.?

[3] *oppidani*, or *quidquid* (or *quantum*) *hominum in oppido erat;* not *homines in oppido*, and still less *populus in oppido*.

[4] Avoid co-ord. by means of a rel. cl. [5] See p. 11, note 6.

[6] What mood? See A. & G. 553: B. 293 III, 2: G. 572: H. 603 II 2.

[7] Do not omit from the Lat.

[8] Abl. abs.; *i.e.* a great part of the wall being . . .

[9] A conditional clause of comparison.

[10] Abl. route. See p. 7, note 11.

[11] Use the impersonal construction.

[12] *pro.*

[13] What mood, and why?

[14] Abl. abs.

[15] *batter down: prosternere.*

At this crisis Hannibal heard that [1]ambassadors from Rome had arrived, [2]and sent a messenger to meet them and say* that he had no time to listen to their complaints*. And so, [3]refused a hearing, they went at once to Carthage, where Hanno with great eloquence made a long speech* against Hannibal, which the other party* insisted was more bitter than the denunciations[4] of the Roman ambassador. 1 2

While the Romans were wasting[5] their time in discussing the situation,[6] the Carthaginian general[7] was firing the courage of his men, now with fear* of failure[9] and again with hope of plunder; and the Saguntines were rebuilding the wall of which their city had been bared, and, when all hope here was lost,[12] they kept building walls one inside the other, so that the city grew smaller and smaller day by day. 3 4

Although Hannibal now went away for a while, the siege was not neglected, for Maharbal conducted the campaign[8] so* vigorously that no one felt the general's absence; [10]and, when he did return, nothing prevented his leading the army straight[11] through the city to the citadel. 5

Nevertheless, some on both sides had a little hope 6

[1] *I.e.* Roman ambassadors.

[2] Render this by a rel. clause.

[3] *non admissi.*

[4] *crimina.*

[5] What tense? A. & G. 556: B. 293, I: G. 570: H. 533, 4; 604, 1.

[6] *res.*

[7] *General* may be omitted in translating.

[8] See p. 21, note 1.

[9] *res male gesta.*

[10] *And when he did return*, etc.: render by a rel. cl.; *return* will then be expressed in Lat. by a part. agreeing w. the rel. pron.

[11] *rectâ; viâ* being understood; see A. & G. 429 *a*, Note: B. 218, 9: G. 389: H. 476.

[12] *lose hope: spem deponere.*

of peace. A soldier of Hannibal's, without the latter's knowledge,[1] went to the Saguntine general's headquarters[2] and delivered a long speech[3] in which he told* them that they would do well not to consider as lost what they should give up, but to count what should be left them as so much gain, for everything belonged to the victor; their town was his, but Hannibal would generously[10] give them a place to build a new town. "Suffer all this," he said in closing,[4] "although it is bitter and hard, rather than allow* yourselves to be butchered and your wives and innocent[11] children* to be dragged away into slavery."

He gave them good counsel, but, as often happens,* without winning[5] any one over to his side. Before an answer was given,[6] even while he was yet speaking,* Hannibal issued an order* to his soldiers to make an assault over the ruins of a tower that had just fallen, and to put all the adult males to the sword. Whoever was spared became the booty of the soldiers.

When the news of the fall of Saguntum came, the fathers were seized with sorrow for the [7]loss of their allies and with shame for having neglected them. They saw at once that they would have to wage war soon* before the very[8] walls of Rome. They trembled for the [9]existence of the state as if the enemy were

[1] Abl. abs.; for *latter*, see refs. to p. 4, note 4.

[2] *praetorium.*

[3] *longam orationem habuit.*

[4] *perorans.*

[5] *without winning:* an English idiom; in Latin, *neque tamen* with a finite verb.

[6] What mood should follow *priusquam?* See A. & G. 550–551, *b*: B. 291–292: G. 577: H. 605 I, II.

[7] *I.e.* of their allies lost.

[8] *ipse.*

[9] The *existence of the state* was to a Roman *summa rerum.*

[10] *beneficus.*

[11] *immeritus.*

already at the gates. [1]And they had reason to be afraid, 1
for the Carthaginians were an army* of veterans,
whose arms had been exercised in a most severe cam-
paign[2] of twenty-three years and always victorious.
The Roman army, [3]on the other hand, had never been 2
so unfit for war as now.

The question was submitted to the people* whether 3
they wished and ordered that a second embassy be sent
to find* out whether Hannibal had laid siege to Sagun-
tum of his own accord; but* if, [4]as every one expected, 4
they discovered[5] that it had been done at the instance
of the state, they were to declare* war upon that old*
enemy of the Roman people.

After debating[6] a long time as to whether the allies 5
of Rome had been attacked in violation[7] of the old
treaty, in which, however, no [8]provision had been made
for Saguntum, and whether the Carthaginians ought not 6
to be bound by the treaty of Hasdrubal, made[9] without
their knowledge or consent and never ratified[10] by the
people, war was formally[12] declared. All were tired of 7
the endless dispute.[11]

The Romans then* turned to the Spanish and Gallic 8
tribes to win them to their alliance or at least* to
ask* them to refuse the Carthaginian the right of

[1] See p. 3, note 2.

[2] See p. 21, note 1.

[3] *autem.*

[4] *I.e.* in Lat. idiom, in the expectation of all.

[5] *reperire.*

[6] What mood and tense in Lat.?

[7] Abl. manner.

[8] In how many ways has Liv. expressed this idea?

[9] *to make a treaty: foedus icere.*

[10] *to ratify a treaty: foedus sciscere.*

[11] Gen. cause; A. & G. 354 *b*: B. 209, 1: G. 377: H. 457.

[12] *rite.*

way through their territory, [1]if he tried to invade
1 Italy. "But," they answered, "do you think we shall
be so* foolish as to turn the war upon ourselves, [2]in-
stead of allowing it to pass over into Italy, and offer
our fields to be devastated instead of other people's*?"
2 [3]After the capture of Saguntum, Hannibal gave leave
of absence to all his soldiers who wished* to visit their
3 people[4]; for inasmuch as the campaign[5] was, with the
favor of the gods, to be transferred to a foreign land,
it was uncertain when they would see their homes
again.*

[Turn Hannibal's vision (ch. XXII) into direct discourse and commit to memory.]

4 Hannibal broke up camp[6] in the early spring and
began the passage of the Pyrenees, promising* the
Gallic tribes not to draw the sword before he came to
5 Italy; for he had come as a friend and not as an en-
emy of Gaul, and he [7]was always glad to receive their
petty kings as his guests.

6 Won by his bribes, many Gallic races deserted from
7 the Romans; they even besieged the Roman ambassa-
8 dors at Mutina.[8] But as they were unskilled[9] in the
art of storming cities, it was a mere blockade, which
effected no more than [10]loss of time to the [11]inhabitants

[1] The whole clause is fully expressed in Lat. by the pres. part. See A. & G. 467; 496: B. 259 2; 337 2, *b*: G. 227 Note 2; 667: H. 530; 638, 2.

[2] *I.e.* rather than.

[3] Abl. abs.

[4] Omit.

[5] See p. 21, note 1.

[6] *to break up camp: castra movere.*

[7] *I.e.* he glad always received. What tense?

[8] Loc.

[9] *rudis.*

[10] *mora.*

[11] *oppidani.* See p. 6, note 3.

of the town; they also caused the destruction of a straggling army,* which came under Lucius Manlius to rescue the beleaguered triumvirs. 1

When Hannibal arrived at the Rhone, he found* the further bank occupied by armed natives. While the soldiers were making themselves[1] dug-outs from single trees, with which to transport their belongings[1], the enemy [2]on the opposite bank [3]tried to scare them away. But Hanno, marching a day's journey up the river[4] to a place where it flowed around a small island, crossed as soon as he could, and though[5] eager to hasten on, gave his wearied men a day's[6] rest.* On the following* day Hannibal, seeing the smoke[7]-signal given[8] by his friend, gave the order* for crossing; and while [9]they were engaged in furious conflict on the bank, Hanno had taken the enemy's camp and was pressing upon them from behind; thus the victory was sure.* 2 3 4 5 6

Hereupon five hundred Numidian horse were sent to reconnoitre the Roman camp; but they fell in with a troop of cavalry that Scipio had sent to find out what the enemy intended to do. After a short but bloody battle, the Carthaginians were put to flight, and both* parties returned, each to its own general[10]. 7 8 9

[1] Omit in translating.

[2] *ex adversa ripa.*

[3] What tense? See A. & G. 471 *c*: B. 260 3: G. 233: H. 530.

[4] Abl. route; see p. 7, note 11.

[5] The concession is fully expressed in Lat. by the adj. alone.

[6] Genitive of quality — Measure: *unius diei;* see A. & G. 345 *b*: B. 203, 2: G. 365, 2: H. 440 3. Gen. of Measure.

[7] Gen. mater.

[8] *to give a signal: signum dare.*

[9] *pugnatur.*

[10] Avoid the hypallage used by Liv.; see A. & G. 640: G. 693 (2): H. 751 4.

1 Scipio was by no means afraid* so long as Hannibal
2 was[1] on the further side of the Rhone; his first anxiety came when the victorious troops* returned[2] and he heard[3] that Hannibal was about to cross the Alps;
3 nevertheless he remained idle[4] until his foe had broken up camp[5] and left[5] the level[6] country.

[Scarcely a better Latin exercise can anywhere be found than that of turning Hannibal's speech (ch. XXX) into direct discourse and committing it to memory. It is therefore strongly recommended to every class in Livy.]

4 In a country [7]at the foot of the Alps, to which the name "Island" had been given, dwelt* a tribe [8]by no means inferior to any Gallic nation in bravery and
5 in wealth. [9]As Hannibal was made arbiter between two brothers who were quarreling for possession of the throne,* he gave it to the elder, not because he thought[10] it more just, but* because he knew[11] that this was the wish of the senate and the chiefs, whose good will he did not wish to lose* before he had received[12] from them supplies of everything necessary for effecting the passage of the Alps.

[1] Time and cause; A. & G. 556, *a*, Note: B. 293, II: G. 569: H. 603.

[2] Abl. abs.

[3] Time and cause; A. & G. 546: B. 288 *B*: G. 585, Rem.: H. 600, II, 1.

[4] *segnis, iners, deses, ignavus.*

[5] What mood? See Madvig, 360, (*a*), (*b*): (less clearly, A. & G. 553: B. 293 III *a*: G. 572: H. 604 2).

[6] *campestris.*

[7] *sub.*

[8] How many words has Liv. for *by no means?*

[9] *H. . . . factus.*

[10] Mood in denying cause; A. & G. 540 N. 3: B. 286 1 *b*: G. 541 N. 2: H. 588 II 2.

[11] The Lat. part. often abridges a cl. of cause; see A. & G. 496: B. 337 2, *f*: G. 664; 666: H. 638, 1.

[12] Subj. or indic.? See p. 8, note 6.

These mountains are notorious[1] for their cold; their height, with the eternal * snows that almost touch the very skies, can hardly[2] be exaggerated; men and beasts, animate and inanimate things — everything is stiff with frost and pinched[3] with cold. 1 3

In one[4] of the narrowest passes * of the mountains Hannibal nearly lost his life; and there is no doubt that the mountaineers would have brought[5] destruction upon his whole * army * if night had not put an end to the confusion. [6]Even as it was, Hannibal had to pass one night without his baggage and was in danger [7]of having led his army safely through in vain, if it were to be deprived[8] of all its supplies. The mountaineers were used to running down across the rocks through by-paths and no paths alike, and [9]kept harassing his lines whenever the nature of the passes * gave[10] them an opportunity. 4 5 6 7

On the ninth day they had reached the height of the pass, and now[11] the way was down hill, but nevertheless much more difficult than the ascent had been; for the Alps on the Italian side are steeper, and the soldiers 8 9

[1] *infamis.*

[2] *haud facile* or *vix.*

[3] *torridus.*

[4] Use of the pl. of *unus :* see A. & G. 134, *a*: G. 97 Rem. 3: H. 166 1.

[5] What tense? Perf. as depending on a primary tense, or plup. as conclus. of a cond. contrary to fact?

[6] *tunc quoque.*

[7] Subj. introduced by *ne.*

[8] *If it were to be deprived :* the circumstantial part. in Lat. often abridges a cond. cl.; see A. & G. 496; 521, *a*: B. 337 2, *b*: G. 670, 4: H. 638, 2.

[9] Impf. of repeated action. See A. & G. 470: B. 260 2: G. 231: H. 534, 3.

[10] Genl. cond., past time; see A. & G. 519; 520, 3: B. 288 3, *a*: G. 567 N.: H. 578; 601 4.

[11] *inde* or *deinde.*

could scarcely keep themselves from falling on the
1 slippery ice. Sometimes they even had to let themselves down by bushes and roots with their hands.
2 In one place, on account* of a land-slide, they [1]had
3 to cut a road through solid rock. To do this, they [2]cut down huge trees and made a great fire upon the place, and when the rock was red-hot, they softened it by
4 pouring on vinegar, and easily dug it away. They spent four days in making the slopes over[3] it easy[4] enough not only for men,* but also for elephants to descend.
5 The Alps were crossed in fifteen days; and descend-
6 ing into the valley, Hannibal would have won all [5]those who dwelt by the Po to his alliance, if the consul's sudden arrival in Italy had not put down even the beginnings of insurrection, so that they did not dare assist
7 either side. Scipio had hastened to the Po to meet the
8 enemy [6]as he descended from the mountains; but [7]once more he came too late.*
9 Before he put[8] his army in battle array, Scipio delivered a speech* before a mass-meeting* of the soldiers.
10 In it he asked* what sort of an enemy they had to fight, and declared* that they were mere shades of men, frost-bitten, bruised and lamed among the rocky
11 Alps. 'He was afraid,'* he said,* 'that when the war

[1] Pass. periphrast. conj.

[2] *I.e.* in Lat. idiom, made a fire of huge trees cut down, and the red-hot rock softened with vinegar poured on, they dug away.

[3] *per.*

[4] *make . . . easy : mollire.*

[5] *those who dwelt :* transl. by one noun.

[6] Pres. part.

[7] *I.e.* a second time; see Syn., s.v. Again.

[8] Subj. or indic.? See p. 8, note 6.

was over, it would seem that the Alps, not they, had conquered Hannibal. He would be pleased to learn 1
whether the land of Carthage had at length produced different men,* or whether they were still the same that the Romans had let go from Eryx twenty years ago, valued at eighty cents[1] a head.[2] He counted Hanni- 2
bal's refusal to fight as a victory, and bade them fight with bitterness and anger because these, their slaves, had dared [3]without provocation to take up arms against their conquerors.'

Hannibal also* made a speech, but of very different 3
nature from that of his opponent.[10] He told his men 4
that they were shut in by two seas, [4]one on the right hand and one on the left, and here they must make their stand either* to conquer or to die. He reminded 5
them that they were veterans while the enemy was only an army of raw recruits with whom their general was so little acquainted* that, [5]if the flags should be removed,[6] he could not recognize[7] his own army. He 6
promised that all the booty of the city, [5]if they captured it, should belong to them[8]; and whatever the 7
Romans possessed,[9] won during so many years of con-

[1] Use the Roman equivalent, counting the sesterce as five cents.

[2] Expressed in the distrib. num. adj.; A. & G. 137, *a*: B. 78 *c*; 81 4 *a*: G. 97; 295: H. 162 3; 164 2.

[3] *ultro*.

[4] This whole clause is expressed in Lat. by two adjs. connected by a conjunction; see A. & G. 429, 2: B. 228, *b*: G. 385 N. 1: H. 485.

[5] For the circumstantial part. denoting cond., see p. 13, note 8.

[6] Abl. abs.

[7] *cognoscere*.

[8] Pred. gen. poss.

[9] Genl. cond.; see p. 13, note 10.

[10] *adversarius*.

quest[1] and heaped up in the treasuries[12] of Rome — all
1 that wealth, owners and all, should be theirs.[2] Neither
should they doubt that the victory would be an easy
2 one. "For that army," said he, "will be victorious,
which is most (firmly) convinced[3] that contempt of
death is the sharpest weapon the gods have given man*
3 for conquering." [4]After giving these words of exhorta-
4 tion, [5]both sides prepared[6] for battle. The Romans
advanced across the Ticinus, and Hannibal recalled
Maharbal, whom he had sent [7]with orders to plunder
the allies of Rome, but to spare the Gauls as much as
5 possible. As for promised rewards, he was willing to
give lands wherever they chose or* money without
6 measure; for [8]in one or at most two battles they hoped
to be in possession of the eternal* city and all its
wealth.
7 [6]A battle was fought. The Romans were defeated.
8 Their consul was wounded and would have been slain [13]if
it had not been for the intervention of his youthful son,
who afterwards won the glory of [9]finishing* the war.
9 The night following* they broke up camp, crossed
the Po, and arrived at Placentia before Mago and the
10 cavalry sent [10]in pursuit could[11] reach the Po. Scipio,
although still weak from his wound, which had been

[1] *I.e.* won . . . by arms.
[2] Pred. gen. possess.
[3] *I.e.* to whom it is most fixed in the mind.
[4] Abl. abs.
[5] An adv. in Lat.
[6] Impers. constr.; see A. & G. 208 *d*: B. 256 3: G. 208 2: H. 192 1; 302, 6.
[7] Perf. pass. part.
[8] Cf. ch. XXXV, 9.
[9] *I.e.* of the war finished.
[10] Gerundive constr.
[11] What mood? See p. 8, note 6.
[12] *thesaurus*.
[13] *I.e.* if intervention had not been . . .

much irritated by the march, hurried on toward Rome[1] and fortified a camp near the river Trebia.

Hannibal was [2]not more rejoiced at his success [3]so far than[2] troubled at the scarcity of provisions, which was becoming greater every day. And so he bribed the [4]officer in charge of the great Roman granaries at Clastidium to open[11] the gates to him, and from this town he received plenty of supplies.

Meanwhile action had begun about Sicily also. Three hostile* ships were driven by the current into the Straits of Messina[5]; at sight of them King Hiero of Syracuse sent several vessels to capture them. It was the special object of the fleet to which they belonged to occupy Lilybæum. The prætor Æmilius issued an order* to the allied marines to bring ten days' provisions down to the sea, so that, when the Carthaginian fleet came,[6] they might [7]lose no time in embarking. The enemy approached, and [8]after spending the night in preparing for battle, withdrew again* into the open sea; but they were all surrounded and captured except seven.

[8]When Hiero had promised* to be an ally to Rome [9]in his old age as he had been when a young man in the first[10] Punic* war, Sempronius [8]left a strong garrison in

[1] How is place toward which expressed? See A. & G. 428 *a*: B. 182, 3: G. 416, 1: H. 418, 4.

[2] *not more . . . than: quantum . . . tantum.*

[3] *adhuc.*

[4] *praefectus.*

[11] *patefacere.*

[5] The modern name; what is the ancient?

[6] What mood and tense? Why?

[7] *I.e.* not make delay.

[8] Abl. abs.

[9] *I.e.* as an old man; apposition.

[10] Why not *primus*? See Syn.

Sicily and crossed over to Italy to help keep the enemy out of Latium.[1]

Both sides sought for the favor of the Gauls: Hannibal ordered his Numidians to help them plunder; Sempronius sent his cavalry across the Trebia, who, in union with [2]some of the Gauls, drove the others* in confusion[3] back to camp. The victorious consul was transported with joy* that he had succeeded with the cavalry, where his colleague had failed; he was[4] hot and impetuous by nature, and[4] made only the[5] [6]more so by his victorious fight with a band of marauders. "Shall we wait[7] and grow old* with a sick man," he exclaimed one day, "sick at heart* more than in body? And shall we allow[7] Hannibal to devastate all the land between the Po and our walls?"

Hannibal too was anxious not to let this opportunity for action slip; for the[5] farther the Gauls were led from home, the[5] [8]less eagerly they would follow him, unless led on by hope of spoil.

The battle was begun* [9]in the early morning by the Numidians' crossing the Trebia and riding up to the enemy's gates[10] to provoke them to combat. Sempronius, eager for battle[11] and [12]sure of success, was easily induced to pursue the retreating cavalry even through

[1] Abl. sep.

[2] *some of*: *quidam*.

[3] *fusos*.

[4] Omit in transl.

[5] Abl. degr. of diff.; see Gram.

[6] Repeat the adj. in the comp. degree.

[7] Rhetorical quest.; see A. & G. 443; 444: B. 162 3; 277: G. 466: H. 557.

[8] *segnius*.

[9] *prima luce*.

[10] Dat. w. cpds.

[11] Gen. w. adjs.; see A. & G. 349, *a*, *b*: B. 204, 1: G. 374: H. 451, 1.

[12] *de victoria securus*.

the freezing water of the river. [1]With every step as they advanced, the intensity[2] of the cold increased. The men were numbed with cold, tired and hungry,[3] [4]for they had eaten nothing that morning, and they were no match for the Carthaginians,* who had built fires[4] and breakfasted, and limbered their joints with oil. Still they [5]might have resisted a while if the Numidians, issuing from their ambuscade behind a bank overgrown with marsh-grass and underbrush, had not created a panic in the rear [6]as well. Shut in on all sides, they [7]tried to fight in every direction; when they could do no more,* because they could not see for the rain driving[8] into their eyes, they cut their way through the middle ranks, [9]where the way seemed most open, and went straight[10] to Placentia. 1 2 3 4 5

[4]After spending the winter in rest* and in plundering the markets of the Romans, at the first signs of spring the Carthaginians began* the passage of the Apennines, almost more* difficult to cross[11] than the Alps themselves; the wind blew so* hard that it took their breath away, and it was impossible to march against it; neither did it permit* them to stop and pitch 6 7 8

[1] *with every step as: quidquid.*

[2] *vis.*

[3] *ieiunus.*

[4] Abl. abs.

[5] Lat. idiom: would have been able to resist.

[6] *quoque.*

[7] What tense expresses attempted action? See A. & G. 471, *c*: B. 260 3: G. 233: H. 530.

[8] An exceptional case, where the Engl. part. must be rendered by a rel. cl. in Lat. For the expression cf. ch. LVIII, 3.

[9] Cf. ch. XXVIII, 4.

[10] Abl. route; see p. 7, note 11.

[11] Sup. in *-u*; see Gram.

1 camp; for when they tried[1]* to unfold the tents[5] and
set them up, the wind [2]would tear them to pieces or
carry them away.

2 [3]As he descended again from the mountains, Sempro-
nius met him a second time, and [4]a battle was fought
3 with varying fortune and about equal loss. If night
had not closed the conflict, history* would have re-
corded[6] very few battles more bloody than this one or*
more noted for loss on either side.[7]

4 While this was going on in Italy, Scipio had sailed
around Spain[8] and[9] brought everything as far as the
5 Ebro under Roman sway. Hanno could therefore
put off battle no longer, [10]for of course he knew* that
he had to oppose the Roman[11] before everything was
lost, if he hoped ever to regain[12] his province for
Carthage.[13]

6 Scipio took him prisoner[14] and[15] all his command[16]; he
7 drove his other enemy across the Ebro and spent[17] the

[1] Genl. cond.; see p. 13, note 10.

[2] What tense expresses customary or repeated action in past time?

[3] *I.e.* him descending.

[4] See p. 16, note 6.

[5] *tentorium.*

[6] *I.e.* have given to memory.

[7] Obj. gen. in Lat.

[8] Dir. obj. of vb. compounded with a prep.; see Gram.

[9] Subordinate by making *sailed* a perf. pass. part.

[10] *for of course he: quippe qui.*

[11] Never make the ind. obj. of an act. vb. the subj. of the same vb. in the pass.; see A. & G. 372: B. 187, II *b*: G. 217: H. 426, 3.

[12] *reciperare.*

[13] Dat. interest; see A. & G. 376: B. 188, 1: G. 350, 2: H. 425 2.

[14] Omit.

[15] *cum.*

[16] *manus; copiae.*

[17] *consumere; abuti; tribuere.*

rest of the campaign[1] in subduing* insurrections in his province.

During the next* winter Rome was filled* with portents[2]— it rained stones, a wolf stole a sentinel's sword, and so forth. [3]When these had been averted with sacrifices and vows, [3]the elections were held, and Flaminius was chosen consul. He had [4]incurred the hatred* of the fathers by championing the following* law: "No senator or senator's son shall own a vessel of more* than seven tons burden," because every sort of speculation was[5] unbecoming to a senator. Fearing* their wrath, he went off secretly, like a thief, to enter upon his consulship at Ariminum, [6]to put on his robe of office in a country inn rather than in the presence of the immortal gods of Rome.

[1] The only way of rendering in Lat. this common Engl. term is either 1) *bellum*, 2) *stipendium* (really, "pay," but by meton. "that for which yearly pay is received"), 3) *militia*, the service of the soldiers, 4) *aestas*, the summer-time, during which alone the ancients carried on war; the year's operations, or 5) *expeditionum annus*.

[2] Gen. or abl. of fullness (plenty)? See A. & G. 356, Note; 409, *a*, Note: B. 204, 1; 212; 218, 8, *a*: G. 374, N. 1; 405, Note 3: H. 451, 2; 458, 2; 477 II 1, 2; or abl. cause w. *turbare*.

[3] Abl. abs.

[4] *incur hatred: patrum in odium incurrere; odium subire* or *suscipere; patribus in odium venire; odium in se convertere; apud patres in odio esse coepisse; patribus odio esse coepisse.*

[5] Subj. or indic.? A. & G. 540, 1, 2: B. 286, 1: G. 539–542: H. 588, I, II.

[6] Use the fut. part.; see A. & G. 499, 2; 533, (7): B. 337 4: G. 544 Rem. 2, (7); 670, 3: H. 638 3.

BOOK XXII.

1 As spring approached,[1] the treachery of the Gauls [2]caused Hannibal to leave* his winter-quarters rather
2 early. At about the same time the Roman consul was busy sacrificing full-grown victims[3] to appease the anger of the gods, for many new* omens had been reported.[1]
3 Hannibal at once started for Arretium by the shortest
4 road, to meet the other* consul there. But his Gauls[4]
5 were more than usually tired of the long march[5]; instead of finding* booty in conquered Rome, some dispersed and were lost, others died in the swamps, for they could not get out if once* they were stuck in the deep* and awful[6] mud.
6 When at last they left* the swamps, the Carthaginians made ready to [7]lay waste one of the most fertile sections of Italy, and thus provoke Flaminius, already rash enough and fearless of [8]gods and men.
7 Even two most dreadful omens failed[9] to teach this man what was pleasing to the gods or expedient for
8 himself to know.* For although his horse fell and threw him as soon as he tried to mount, and the ensign could not pluck up the standards, though he tried[10]

[1] Abl. abs.
[2] Cf. XXI, xxxix, 3.
[3] Abl. means; see Gram.
[4] What case?
[5] Gen. cause; see A. & G. 354, *b*: B. 209, 1: G. 377: H. 457.
[6] *foedus.*
[7] Abl. gve., because this coord. clause is really the *means* to the second part; accordingly, '*and thus*' will fall out in the transl.
[8] Gen.; see A. & G. 349, *b*: B. 204, 1 *a*: G. 375: H. 451, 3.
[9] *non satis.*
[10] Pres. part.

with all his might, still he gave the order* for battle. Accordingly they began to advance; without any pre- 1
vious examination of the roads, they followed Hannibal into the plain between Lake Trasumennus and the mountains, a place created,[1] as it were, on purpose for an ambuscade. Here the enemy had stationed his 2
forces* out of sight, in such a way that before the Romans could [2]arm themselves for battle they were completely surrounded and [3]thrown into confusion.

Shut in on the right by the lake, on the left by the 3
mountains, in front and rear by the enemy, some saw their only hope of safety in swimming across the lake, others* in breaking through the ranks in front. But 4
so far were they from [4]saving themselves, that most of them either sank in the deep* waters or were cut down by the hostile* cavalry.

While the fathers were deliberating as to [5]where 5
they could get new troops* to employ in saving the city, and under whom these troops should serve, another defeat, with the loss of 4000 cavalry more,* took away almost* all courage from the sorrowing state.* They now had recourse to a measure of safety 6
never before this time employed, — electing* a prodictator. He was commissioned[6] to protect Rome alone, 7
for Rome could not save Italy now.

But the Carthaginian general[7] knew well enough 8
that he could not take the city; for since he had 9

[1] *natus.*
[2] *I.e.* get their arms ready.
[3] *perturbare.*
[4] Mid. voice, for which the Lat. uses the pass.
[5] Lat. idiom: whence they should use other troops for —.
[6] *negotium dare.*
[7] Omit.

tried in vain to storm Spoletium, only a small colonial town, he could guess how great the strength of Rome might be.

1 Hannibal was laying waste Picenum, a land abound-
2 ing in grain and flocks; but undismayed[1] the Roman dictator, after examining the books of fate, busied himself with religious measures for winning the favor of the gods, that the Roman republic might be brought
3 safe through the war. Temples were vowed to the great gods, a day of prayer was observed not only by the city population, but also by the country people, and bulls[2] worth 2222½ asses apiece[4] were sacrificed to Jupiter.

4 To the army of Servilius[5] Fabius added two legions,
5 enrolled from among both citizens and allies; with these forces * he was to undertake * everything that he thought was in the interest of the state to oppose their
6 thus far victorious enemy. At the loss of the transports that were carrying[6] provisions to the army in Spain,[7] the fleet was even manned with freedmen, that the Italian shores * might [8]not want protection anywhere, [9]in case they were invaded.

7 Fabius left Rome[10] and by cross-roads, carefully investigated, he came out in the neighborhood of Arpi, in
8 sight of Hannibal. The enemy at once offered battle,

[1] Cf. ch. V, 1. [2] Abl. means.

[4] Trans. by the distr.; see p. 15, note 2.

[5] Why not *exercitus Servilius*, like *lex Julia*, *via Appia*, etc.? A. & G. 249, 2: B. 152, 1: G. 182, 5; 189, 31: H. 353–354.

[6] Pres. part.

[7] Lat. idiom: into Spain to the army.

[8] *that not . . . anywhere: necubi.*

[9] Perf. pass. part. See p. 13, note 8.

[10] Abl. abs.

but the Roman could not be so * provoked as to leave * the heights[1] and risk[2] a general battle.

In spite of[3] the many outrages [4]offered to the allies, 1
Fabius [5]would not engage the plundering[6] bands or [7]go to help his unfortunate fellow-citizens. And so at a 2
moderate distance from the enemy, he followed them into Campania, not to defend the province from being plundered, but to gaze upon the smoking homes and hear the cries of Roman citizens imploring aid from Roman arms in vain, while his troops * wandered over the mountain tops like flocks in summer time through woodland pastures. And although his colleague, whose 3
mind * was filled with thoughts of battle, called him cowardly instead of careful, and his policy[8] laziness instead of caution, still, like a genuine Roman,[9] he kept his men in camp, [10]excepting only in so far as it was necessary to send scouts to watch the enemy.

[1] Abl. abs.

[2] *I.e.* trust himself to . . .

[3] Cf. XXI, LV, 10.

[4] *offered to:* expressed in the obj. gen.

[5] *non congrediebatur.*

[6] *praedatorum* (gen. mater.); verbal nouns in *-or* are to be used in only two instances: 1) to express a constant characteristic or a repeated peculiarity of the agent, *e.g. Cicero orator;* 2) to denote the agent in a single action, by which he has won enduring name and fame, *e.g. Romulus, Romae conditor.*

[7] *I.e.* bear aid to.

[8] *tenor consiliorum.*

[9] Nouns and adjs. of nationality in Engl. are in Lat. always adjs., exc. when used collectively (for that reason *nemo Romanus*, not *nullus R.*); they become subst.: 1) in the sing., when used appositively, *e.g. Cicero, Romanus, orator est;* 2) in the pl., when the whole population is meant. Otherwise it is (in the sing.) always *homo* or *vir Romanus* (adj.), etc., and *homo* is usu. inserted even with appositives, when a national characteristic in the individual is suggested, *e.g.* Cato, a genuine Roman = *C., vir vere Romanus.*

[10] Cf. ch. XII, 8.

1 Hannibal[1] had been told * that he could get possession
of Capua,[2] if he would but lead his army into that
2 quarter; but Fabius and Minucius, uniting their forces,*
shut him in by blocking up the only road by which he
3 was likely to march into Roman territory. Hannibal
saw[3] that he had to deal with a general in no way like
4 the consuls[4] he had met in recent years. Accordingly
5 he hit upon the following * trick to get out: he obtained
two thousand [5]head of cattle, fastened[6] torches to their
horns, and drove[7] them at nightfall up the mountain.
6 The animals,* as they ran, shaking the blazing lights,
looked like men * running about and crossing the pass.
7 Thus baffled, the guards left their posts, and the enemy
immediately[8] crossed in safety.[9]

8 Even when, to the terror of all, Hannibal started for
Rome, the dictator still continued[10] only to make game
of him by refusing either * to let him alone or to meet
him in battle.

9 During this summer the war had been going on[11] in
10 Spain also,* and more[12] as the Romans wished. Gnæus
Scipio in one slight naval battle made himself master

[1] Never make the ind. obj. of an active verb the subj. of the same verb in the pass. See p. 20, note 11.

[2] *potiri* (*potis I*) = to make one's self strong, powerful, *by means of;* therefore, what case?

[3] *I.e.* it did not escape his notice.

[4] Gen. or dat.? Why?

[5] Make this a gen. limiting the word for *horns; obtained* will then be a part. agreeing with the gen.

[6] Use hist. pres.

[7] The Engl. prefers coördination; the Lat. demands a rel. cl.

[8] *I.e.* no delay was made but that the enemy.

[9] *I.e.* with their line safe.

[10] *persequi.* See Syn.

[11] Impers. constr.; what tense?

[12] Cf. ch. XIX; *ex Romanorum voluntate.*

of the whole* Spanish sea. After that victory they 1
disembarked, captured and plundered one city after[1]
another, always ready to fight whatever division of
the enemy's forces they might meet.

The only circumstance[2] that prevented all the 2
tribes of Spain still faithful to Carthage from openly[3]
preferring an alliance with Rome[3] to that with the
Carthaginians,[3] was that they were afraid* they would
atone for their faithlessness with the blood* of their
noble sons, whom they had delivered to Hannibal as a
pledge of faithfulness to[4] him. But from this bond a 3
noble* Spaniard freed his native land by a very clever
trick. He persuaded the officer in charge that they 4
must* by kindness put the Spanish chiefs under obli-
gation to themselves, by sending back the hostages.
The object[2] that he had in view was to lead them by 5
night, not knowing [5]where in the world* they were
going, to the Roman camp, hand them over to his
new* allies, and himself reap[6] the benefit.

Meantime in Italy Fabius had gone to Rome, and 6
Minucius was in command. Although the dictator had 7
warned him [7]again and again not to lead the army from
the mountains down into the plain, he nevertheless

[1] Cf. ch. XIX.

[2] Substs. that sum up the contents of a preceding cl. or prepare the way for one that follows are rendered in Lat. by a neut. pron. (*hoc*, *id*, *illud*). Such substs. are: circumstance, event, fact, point, step, thought, matter, etc.; in this way *res* also sometimes takes the place of the neut. pron.; *e.g. his in rebus, qua in re*, etc. In this instance the Lat. idiom is: "this one (thing) prevented the tribes . . . but that all . . . because they feared . . . ."

[3] Render by the adj.

[4] *I.e.* toward.

[5] Cf. ch. XIII, 7.

[6] *consequi.*

[7] Cf. ch. XIII, 4. [8] *propalam.*

did so and was easily tempted to fight a battle. The outcome was happy* rather than successful, but the master of the horse sent a glowing[1] dispatch[2] to the senate at Rome[3] about his splendid victory.

When the senate was discussing this matter,[4] the tribune of the people,* moved by hatred* of the dictator, proposed a law that Fabius and Minucius should have equal authority, or Fabius resign his command.* Varro spoke in favor of the law, because the dictator, in order to hold office* the[5] longer, was only wasting his time in sitting quietly at Casilinum[6] and using the Roman legions to protect his own private property.

This Varro was a butcher's son, a pettifogger,[7] who had [8]become generally known through conducting dirty cases against the property and reputation of honest men.[9] He received almost* all the credit of [10]carrying the bill that the dictator should be reduced to an equality in command with a subordinate officer — a thing [11]unheard of in the history* of the republic.

To exercise this joint authority, Minucius was of the opinion that each should hold command every other day. But Fabius persevered in his plan of caution,

[1] *magnificus.*

[2] See Syn., s.v. Letter.

[3] See p. 24, note 7.

[4] See p. 27, note 2.

[5] Do not overlook "*the*"!

[6] Loc. sing.

[7] *rabula*, *-ae* (fr. *rabiere*).

[8] *become gen. known*: *i.e.* had come into the knowledge of people (not *populi* but *hominum*).

[9] *honest men*: simply *probo-rum.*

[10] *rogationem perferre.*

[11] Note well Livy's idiom, ch. XXVII, 3.

and [1]said * he would never agree to give up reason * entirely; and so he succeeded in having the forces divided.

With Minucius Hannibal knew * he could bring about an occasion for battle. Between the two[2] camps, in the open valley, was a hill, and[3] Hannibal sent a few [4]of his men to get possession of it first. The Roman's light-armed troops[5] rushed out to dislodge them, and as the battle thickened[6] re-enforcements were sent until the entire * forces on both sides were engaged. By his usual device, an ambuscade, Hannibal was driving his foes panic-stricken from the field, when Fabius came up, saved his colleague's army, and won a victory.[7] Minucius acknowledged his mistake, thanked * Fabius for having saved his life, saluted him as father and preserver, and joined camps with him, keeping his position as master of horse.[7] He saw at last that the Fabian[8] policy was best.[9] And at Rome and [10]in the Carthaginian camp as well, Fabius was exalted in glory to the stars. 1 2 3 4 5 6 7

In this same year Servilius landed his marines on the shores * of Africa[11] to plunder; but they were ignorant of the country,[12] and straggling carelessly about 8 9

[1] *said he would never* = denied that he ever would.

[2] What kind of num. adj.? See A. & G. 137, *b*: B. 81 4, *b*: G. 97, Rem. 3: H. 164, 3.

[3] Avoid the coördination by making the latter part a rel. cl.

[4] *of his men* = *de suis.*

[5] *troops* can be omitted in Lat.

[6] *crescente.*

[7] Avoid the successive coördination in Latin.

[8] See p. 24, note 5.

[9] Why not superl.?

[10] *in the C. camp* = *apud Poenos.*

[11] See Syn., s.v. African.

[12] Gen.; see A. & G. 349, *a*: B. 204, 1: G. 374: H. 451, 1.

without being on their guard [1]lest an attack be made on them from some direction or other, they fell into an ambush, and more[2] than 1000 men were slain.

1 As the dictator's [3]term of office had now expired, the consuls received[4] the army from him, but they continued his policy.[5]

[As a part of this exercise, or as a substitute for a part of it, it is again recommended to restore to direct discourse the speech of the Neapolitans, ch. XXXII, 5–8.]

2 The election this year[6] was a bitter[7] fight between
3 the plebeians[8] and patricians.[8] The plebeians charged[9] the nobility with having brought Hannibal into Italy and with protracting the war on purpose to hold
4 office longer; the patricians, they said,* did not want*
5 to finish the war.* The other* party* resisted such
6 demagogism with all their power*; but, though five nobles were candidates, the [10]above mentioned butcher alone was elected.*

7 He rashly promised* [11]to end the war the very hour
8 he met the enemy; and as Fabius' victory lent hope that this might be, they increased the army to about 87,000 men for him, —79,500 infantry, and the rest*
9 cavalry. King Hiero of Syracuse generously[12] assisted them with wheat, barley and light-armed auxiliary
10 troops; besides, he sent, as a happy* omen, a massive

[1] Cf. ch. XXIII, 10.

[2] *Amplius, plus*, etc., with numerals are simply adverbs limiting the num. adj.; see Syn.

[3] *imperium.*

[4] Abl. abs.

[5] *in illius artibus perseverare.*

[6] Gen. sing.

[7] *acris.*

[8] Subj. gen.

[9] See Syn., s. v. accuse.

[10] Cf. ch. XXVIII, 8.

[11] Cf. ch. XXXVIII, 7.

[12] *munifice.*

gold statue* of Victory, which he hoped they would not refuse to accept and keep as their own forever.[1]

On the day before they left Rome, the soldiers [2]took the oath of allegiance. As Paulus was [3]on the point of departure, Fabius warned him never to yield to the rash plans of his colleague. Paulus was already aware, [4]without Fabius' telling him, that he would have to fight not only the enemy, but also* his own colleague and his own army,* for every one but* himself was ready to try the hazard of a [5]general engagement, [6]and that was just what Hannibal most wanted. "My plan," added[14] Fabius, "besides being wiser,[7] is the only one that has been successful so far. But for you this advice is [8]more sound than easy [15]to follow; for remember, one[9] consul[10] has the same rights[11] and the same authority[11] as the other.*"

Even before they reached the camp Hannibal knew that, although the army was now increased by half, it was for the most part composed[12] of raw recruits, and that the consuls were out of harmony one with the other. He was also* exceedingly glad to see that again* the [13]methods were changed when the command-

1 Lat.: their own *and* forever.

2 Cf. Cæs.: *sacramentum dicere.*

3 *on the point of:* fut. part.

4 Abl. abs.

5 Cf. ch. XII, 10.

6 *and that: id quod.*

7 *prudentior.*

8 When a word is qualified by two adjs., or by two advs., one of which expresses a higher degree than the other, both adjs. or advs. stand in Lat. in the comp. degree, or *magis . . . quam . . .* with the pos. is used; cf. ch. XXIV, 3; XXXVIII, 8.

9 Why not *unus?*

10 Dat. poss.

11 Part. gen.

12 *composed of:* included in the descriptive gen. following.

13 Cf. ch. XXIV, 3.

14 *adicere.*

15 *usu.*

ers were changed. So he allowed* the [1]Romans to gain a slight advantage at first, in order to allure, as it were with a bait, the reckless, restless Varro to his destruction. And it was only the foresight[10] of his colleague that prevented him from rushing into an ambush and annihilating[2] his entire* army. Baffled in this attempt to catch him, Hannibal [3]broke up camp and started, the [3]Romans following at a safe distance, for Cannæ — a place destined[4] to be more famous* for a Roman defeat than even Trasumennus.

Varro pitched his camp on the left bank of the Aufidus, Hannibal his on the right, and at once offered battle. But as the Roman generals[3] remained firm,[5] each in the same plan of warfare that he had before followed, the camp was full of[6] wrangling and dissension. It created no surprise, therefore, that on the first day Varro had the chief command he, [5]without consulting his colleague in the least, gave the Carthaginians the favorable opportunity they had so long waited for. The outcome of the battle of Cannæ was as Fabius had foretold. [7]Never was there anywhere in all the world* an army so large[8] [9]so completely annihilated and with so slight loss to the victors: 70,000 men were slain by little more than half their number, while the latter lost* less than 6000.

There was now no doubt that Varro's tongue had

[1] *ut res Romana superior esset.*

[2] Do not use *annihilare*; it is post-class.: use *delere*.

[3] Abl. abs.

[4] *destined*: expressed in the fut. part.

[5] *retinere.* [6] *abundare.*

[7] *I.e.* nowhere of the earth ever was there.

[8] Gen. sing., gen. char.

[9] *so completely* = *adeo.*

[10] *prudentia.*

been much [1]more ready than his valor strong; for he 1
fled from the field of battle, preferring[2] to live in dis-
grace rather than to die in the midst of the carnage of
his soldiers, for which he alone was to blame. He 2
seemed indeed* to have ended the war;* but oh, how
differently from what he had boasted!

After the battle, some[3] of his officers urged[4] Hanni- 3
bal to advance straight upon the capital;* but he, 4
[5]trusting and distrusting them by turns, decided that
this step[6] was too* rash for[7] him to take without[8] first
weighing well the plan. His men were collecting 5
spoil till late the following* day, and then, more easily
than they hoped, they got possession of the two Roman
camps with more than 10,000 prisoners of war.

The Roman state* was in a desperate and lamenta- 6
ble condition, and[9] some were ready to leave* Italy
and[9] seek refuge with some foreign king. But young 7
Scipio, breaking into their meeting,* drew his sword
and made them all swear never to desert their native
land or permit* any one else to do so.

Meanwhile the consul was waiting at Venusium[10] 8
until his scattered forces* should come together there.
At Rome,[10] however, every one thought that of all their 9
immense army scarcely a soldier was left, and that all

[1] Why not two comps.? See p. 31, note 8.

[2] The Eng. part. = causal cl. in Lat.

[3] *quidam.*

[4] What tense?

[5] Cf. ch. XIII, 3.

[6] See p. 27, note 2.

[7] Think carefully what this means; the Lat. idiom is: more rash than that he could, etc.

[8] *Without* this time means *nisi.*

[9] Avoid the coördination by means of abl. abs.

[10] What case?

Italy with the exception of Rome was in Hannibal's
1 power; no one doubted that [1]he would come with-
2 out delay to enter conquered Rome. Nevertheless, [2]on the motion of Fabius some light-armed horsemen were sent to find out how great the disaster really* was, and what they really* had to fear* or hope.

3 Shortly after, a letter* from Varro made known how small were the remains of the Roman army.

4 [3]In spite of defeat after defeat, the strength* of
5 Rome was not by any means exhausted; still the state* had to enlist mere boys and to buy slaves for the levy, and that, too, at a higher price than would have been necessary to ransom prisoners from Hanni-
6 bal. [4]And this was made possible, for he gave them an opportunity to ransom all, if they wished to, except
7 the allies of the Latin league[5]; these, according to the
8 victor's custom, were immediately set free; of the rest,* ten were selected [6]whom he sent to the senate at Rome[7] with a price upon their heads.

9 When a hearing before the senate had been granted them, the leader of the delegation pleaded[8] the cause of
10 the captives with eloquence. He reminded the senate that prisoners had been redeemed with Roman gold in
11 other* wars. And they[9] all tried to [10]prove their own innocence by accusing others, and to exalt themselves by pulling others down.

[1] *I.e.* he would make no delay but that, etc.

[2] *ex Fabii sententia* (or *auctoritate*).

[3] *In spite of: cum.*

[4] See p. 3, note 2.

[5] *I.e.* name.

[6] Avoid the rel. cl. by means of a part. in the preceding member.

[7] What case?

[8] *plead: agere.*

[9] Why not part. gen.?

[10] Cf. ch. XLIX, 11.

Manlius, in reply,[1] accused * them of laziness and base cowardice[2]; 'for,' he said,* 'if they had listened to their brave fellow-soldier, Sempronius, when he was ordering[1] them to break away with him, they would never have been captured; did they have courage[3] enough either * to save themselves or to defend their camp? Nay, rather, they [4]hid in their tents for two whole * days and waited for Hannibal to demand the surrender of themselves [5]and all they had. They knew neither how to fight[6] nor how to run away;—such citizens the state could not use.' And so he moved that they should neither be ransomed from the state treasury, nor should money be loaned to any who might wish * to save them. [7]All voted unanimously for this motion, sad though[8] it was. And Varro, with[9] whom almost * all the fault of this disaster lay, was publicly thanked * for not having despaired of (saving) the republic. And thus Rome had peace with herself at last.

[1] Pres. part.
[2] *timiditas, inertia.*
[3] Part. gen.
[4] Subordinate by making *hid* pres. part.
[5] *suaque omnia.*
[6] What mood?
[7] Cf. ch. LVI, 1.
[8] Which conj.?
[9] *penes.*

ORAL EXERCISES

TO

BOOK XXI.

1. 1. I am going to write about the greatest general that ever waged a war. 2. Under this man's leadership the second Punic* war was fought. 3. The Romans were angry because the Carthaginians were bringing war upon them without any provocation. 4. When the war in Africa was finished, Hannibal went with his father to Spain. 5. His father was a very high-spirited man. 6. The Romans had greedily seized Sardinia. 7. And besides, they had imposed a war tribute on the Carthaginians.*

2. 1. Vexed at the loss of Sicily, Hamilcar had for fourteen years been planning a new war. 2. "If I live long enough," said Hamilcar, "I shall conquer haughty Rome." 3. Immediately after Hamilcar's death, his son-in-law was placed in command.* 4. His youthful beauty had won Hamilcar's good will. 5. On account* of the high character of his soul, he was able to hold the position of commander-in-chief (*imperium*) for many years. 6. He was a man of extraordinary skill in winning friends. 7. And yet he was assassinated by a Spanish slave. 8. The Barcine party's* influence in the army was very great.

* refers to the Synonyms.

3. 1. And so the soldiers at once declared the youthful Hannibal general. 2. This was done by no means with the consent of the other party. 3. Still, the favor of the people * followed the vote of the soldiers. 4. Hanno said he was afraid * that they would become that young man's slaves. 5. "It would have been more becoming (*decuit*) for Hannibal," they said,* "to stay at home."

4. 1. Hannibal was very much like his father. 2. And the soldiers said: "Can this be Hamilcar restored to us again * in youth?" 3. In a short time he had won the affections of all. 4. He could endure any labor. 5. It was the demands not of appetite but of nature that prescribed the measure of his food and drink. 6. And he did not need a soft couch in order to sleep; 7. he would lie (impf.) upon the bare ground among the guards, wrapped only in his military cloak. 8. Hannibal was always the first to enter battle, the last to leave the ranks. 9. The Romans falsely accused * him of inhuman cruelty.

5. 1. In order to rouse the Roman arms, he determined to bring war upon their allies; 2. but he wished to seem to have been forced into this war by the course of events. 3. First he led his army * across the Ebro to plunder Cartala, the capital * of the Olcades. 4. With this booty he paid in full the wages long since overdue. 5. In the early spring, when many tribes had united to resist him, a battle was fought not far from the Tagus. 6. Hannibal at first refused battle, because his army * was loaded with booty. 7. But finally he crossed the river so as to attack * them when he saw them crossing; 8. for he did not doubt (but) that they would think he had withdrawn out of fear * of them. 9. The elephants trampled those to

pieces who were not swept away by the stream. 10. And now by this battle everything except Saguntum was brought under the sway of the Carthaginians.

6. 1. And war was threatening * the Saguntines. 2. This matter was laid before the Roman senate. 3. There were some to whom it seemed safer to wait for ambassadors from Spain.

7. 1. In the meantime Hannibal had entered the territory of Saguntum; 2. and the battering-rams were already being plied against the walls. 3. Where the danger appeared to be greatest, there the people * opposed with the greatest force. 4. When Hannibal was wounded, they came very near abandoning all the engines.

8. 1. While the general's wound was being treated they all had a few days' rest.* 2. And then the battle began again * the more fiercely. 3. Three towers were so * battered that they and all the wall between them fell with a crash. 4. Both sides rushed into the breach. 5. There they stood and fought in regular lines; 9. 1. but it was a struggle of only a few moments*; 2. the Saguntines were succeeding beyond all hope, and at last the Carthaginian * was driven back in confusion to his camp. 3. He sent a messenger to the seashore to meet the Roman ambassadors. 4. He himself had no time to listen to them; 5. and so they went forthwith to Carthage.

10. 1. Hanno pleaded the cause of the Romans with great eloquence. 2. But his speech * was in vain and of no effect. 3. "That young man," he said,* "is burning with desire for power.*" 4. He prophesied that the Roman legions would soon * invest the walls of Car-

thage; 5. and that the gods would avenge the violating of the treaty. 6. "I am afraid that that good general of yours has set at nought the universal law of nations. 7. There is no doubt as to which of these two peoples* has broken the treaty. 8. O, that the ruins of Saguntum might not fall on our heads! 9. Let us therefore make amends to the Roman people* at once."

11. 1. So* completely was the senate on Hannibal's side that this speech* seemed to them more bitter than the Roman ambassador's. 2. The Romans acted unjustly if they preferred new allies to the Carthaginians.

3. The soldiers' minds* were fired with the hope of reward. 4. The booty will all belong to the soldiers if they capture the town. 5. As the Saguntines had rebuilt the wall, the siege was begun* again.* 6. A movable tower twelve stories high bared the wall of its defenders. 7. The wall was undermined by men with pick-axes, and fell. 8. When the outer part of the city was captured, the Saguntines would build (impf. ind.) a wall inside. 9. And so they made their city smaller day by day.

12. 1. Although a part of the citadel was taken, there was still some slight hope of peace. **13.** 1. But the terms offered by Hannibal were so* hard that the Saguntine ambassador was afraid to report them to his people. 2. Either* through his own fault or through theirs he preferred not to go home. 3. No mention of peace had ever been made as long as they hoped for aid from Rome. 4. And the only hope of peace was on this condition, that they should count what the victor left them as a gift. 5. Although he had destroyed their city, he was willing to give them a place in which to build a new* home. 6. Their bitter lot urged them to accept the

terms, however hard, rather than to permit* their wives and children* to be carried off before their faces.

14. 1. The people* crowded around to hear the envoy's speech.* 2. They will throw all their possessions into the fire before an answer is given. 3. While the city was deprived of its usual guards, Hannibal marched upon it with all his forces.* 4. If the command has been given to slay all the men, who can be spared?

15. The town was captured in the eighth month after the siege began. 2. The houses of the city were burned on purpose by their owners. 3. If this is so, it cannot be that the spoil was very great.

16. 1. Shame for not having sent (*ferre*) aid to their allies took possession of the hearts* of the Romans. 2. They feared* for the existence of the state* as if Hannibal had already arrived at Rome. 3. They had never met a more active or warlike enemy than he. 4. Throughout a campaign of twenty years he had always been victorious. 5. And his soldiers were always more eager for war than ours.

17. 1. This year the consuls cast lots for their provinces. 2. They had as many troops as could be levied within ten days. 3. The people* wished and ordered that war should be declared against Carthage. 4. May the war that the Roman people has thus declared* turn out well!

18. 1. We wish* to ask if everything has been done in due form. 2. Ambassadors, advanced in years, will be sent to ask the Carthaginians whether Hannibal has besieged Saguntum at their instigation or* not. 3. If they confess,* as it seems they will, that he did not do it on his own authority, we shall declare* war.

4. After a hearing before the senate was granted the ambassadors, they said nothing beyond what they had been commissioned to say. 5. But * still this embassy was too * hasty. 6. The Carthaginians thought that the Romans were (trying to) extort from them a confession of guilt. 7. The only point of dispute could be as to whether, according to the treaty, Saguntum might be besieged. 8. The Carthaginians denied that any provision had been made for Saguntum in the treaty made by Lutatius. 9. But we were not bound by that treaty, because it was made without our knowledge or sanction.

19. 1. This, therefore, was not a matter for any discussion; 2. for every one knows * that in the treaty of Lutatius this was expressly added: 3. This treaty shall be valid only on condition that it be ratified by the people. 4. In the other * treaty no such exception was made. 5. And yet they did not stand by that treaty even.

6. The ambassadors also visited the states in Spain to win them over to an alliance with Rome (adj.). 7. Besides,* they thought that these tribes were tired of Punic * rule. 8. But the fall of Saguntum was not unknown there; 9. and they thought it more cruel of the Romans to betray, than for Hannibal to destroy Saguntum. 10. And therefore they would not prefer the alliance with Rome to that with Hannibal.

20. 1. It is a custom of the Gauls to go to the public meetings * in arms. 2. Do you ask * us not to give them the right of way through our fields? 3. Have we received any favors from Rome for which we should take up arms against your enemies? 4. What impudence to ask us to pay taxes to you! 5. They were answered similarly in every place until they came to Marseilles.

21. 1. Hannibal went into winter-quarters not long after Saguntum was captured. 2. The next campaign was to be far from Spain. 3. Whoever wished * to visit his home received leave of absence. 4. But he ordered them all to be on hand in the early spring. 5. With the help of the gods this war shall be one of great glory.

6. When Hannibal had paid his vows to Hercules at Gades, he held a review of all his troops.* 7. He asked * for a re-enforcement from home. **22.** 1. These forces were to be a garrison to New Carthage; 2. for he must * not neglect Spain. 3. Elephants also were not wanting. 4. He set out along the seashore. 5. A youth of form divine appeared to him in his sleep one (*quidam*) night. 6. He told * Hannibal to follow him wherever he went, without looking around or back. 7. But Hannibal could not control his eyes; 8. and there behind him was a serpent of extraordinary size. 9. What did this portend?

23. 1. He was delighted with this dream. 2. He sent men to examine the passes of the Alps by which he was to lead his army. 3. He won the Gauls over to his side with money. 4. He reduced to subjection such countries as lay at the foot of the mountains.

5. When they heard that this was to be a war with Rome (adj.), three thousand barbarians deserted. 6. But Hannibal pretended * that he had sent them home; 7. for he was afraid that others * also * were wearied with the campaign.

24. 1. He pitched his camp near Iliberri, beyond the Pyrenees. 2. It was announced to him here that several tribes had come together at Ruscino. 3. An envoy to them from Hannibal said: 4. "Come to Iliberri, or, if

you please (eth. dat.), Hannibal will be glad to come to Ruscino without delay." 5. The sword was not to be drawn before he came into Italy, provided the Gauls would permit* it to be so.

25. 1. The Gallic tribes began to forsake the Roman allegiance. 2. They even made an attack upon the Roman triumvirs. 3. The latter fled to Mutina because they did not trust the walls of Placentia for protection. 4. Mutina was thereupon besieged. 5. But the Gauls are without skill in the arts of capturing towns. 6. And while they were sitting idly before the walls, Lucius Manlius started for Mutina with a straggling army.* 7. Because the roads had not been investigated, he fell into an ambush in the woods. 8. The Gauls lacked the courage to attack them as long as they were in the open country.

26. 1. Scipio sailed past (*praetervehi*) the shores of Gaul toward Marseilles. 2. At Marseilles the Rhone has several mouths. 3. Although Hannibal was already thinking about crossing the Rhone, Scipio supposed that he was still on the other side of the Pyrenees. 4. Scipio waited near the mouth of the Rhone until his soldiers should recover from their sea-sickness.

5. The dwellers by the river distrusted their ability to keep the Carthaginians from the right bank. 6. Hannibal got together a large number of boats on which to transport his army. 7. The enemy occupied the opposite bank, so that they had the river for a fortification, as it were.

27. 1. Hanno had gone a day's march up the river. 2. Where the river was divided by a small island, he crossed, because there the channel was less deep.* 3. Some swam across, others crossed on hastily built rafts. 4. The

next * day he gave a smoke-signal, that his general might know he was coming. 5. The force * of the current could not be broken by the ships. 6. These same ships were to be used by the soldiers for crossing the river.

28. 1. The Gauls ran forward to the bank, singing their national song. 2. But they were terrified by the tumult in front of them. 3. Their terror was increased by the arrival of Hanno in their rear. 4. As they could not offer resistance on both sides, they fled in every direction.

5. But (*ceterum*) how did they get the elephants across the Rhone? 6. According to one account the keeper provoked the largest one so that it followed him into the water. 7. Then the whole drove followed him as he swam across the stream. 8. This is not easy to believe. 9. It is more probable * that they were taken across on a raft. 10. Some of them fell off into the river; 11. and they were carried a little way down stream.

29. 1. Five hundred Numidians went to spy out the Roman camp, but * met a like number of Roman horse. 2. The Romans lost only sixty in the battle that ensued, the enemy more * than 200. 3. Considering the numbers engaged on both sides, it was a very bloody * battle.

4. The two companies returned each to its own camp. 5. Scipio had no plan except to arrange (*capere*) his campaign according to the plan that Hannibal should follow. 6. Many of the Carthaginian soldiers feared * the enemy, for they remembered the former war; 7. but more of them dreaded * the dangers of the Alps.

30. 1. When he had firmly resolved to continue * the march into Italy, he intended to rouse the courage of his soldiers for the passage of the mountains. 2. "You did not leave * Spain," said * he, "before all the country was

in your power. 3. Because they have demanded your surrender, you are going to blot out the very name of Rome. 4. We shall free the world,* from the rising to the going down of the sun. 5. Do not forget that half the journey is already behind us. 6. And do not stop worn out at the very gates of the enemy. 7. What is insurmountable to an armed soldier, especially when he is hoping to capture the capital* of the world?"

31. 1. Hannibal did not intend to join battle with the enemy before he descended from the Alps. 2. And the further he withdrew from the seashore, the less likely he was to meet the Romans. 3. And so he left the much shorter road to the Alps and started up the bank of the river. 4. On the fourth evening he arrived among the Allobroges. 5. This place had the name "Island." 6. The inhabitants would not be inferior in strength to any tribe of Gaul if they were not always at variance with one another.

32. 1. In the meantime Scipio broke up camp at Marseilles. 2. He would have fought Hannibal, if he had started three days sooner. 3. I think the consul would have been able to overtake him, if he had not had so much the start.

4. When they arrived at the foot of the Alps, it seemed that report could not have exaggerated those snowy heights. 5. The condition of the mountaineers was more dreadful to see than to hear about. 6. Some of his men did not differ much from the Gauls in language. 7. Hannibal was about to force his way through the passes* which they had been holding.

33. 1. He began to advance with his cavalry at daybreak. 2. The Gauls saw some of them threatening* them from above, others* passing along the road. 3. Soon* the

Carthaginian troops became disordered because of their fear * of the enemy. 4. "If we should add anything to their alarm," said the leader of the Gauls, "it would certainly be their destruction. 5. Let us therefore run down across the rocks and attack * them." 6. The road was precipitous on both sides; 7. and in their fright (adj.) many were rolled down, horses and all, into the unfathomable depth. 8. After Hannibal saw that a great deal of his baggage was being lost, he stopped and waited. 9. And after the way was clear again,* they crossed in peace and quiet.

34. 1. Soon * they came to a tribe, which for mountaineers was rather numerous (comp.). 2. Hannibal nearly lost his life through their treachery. 3. They had not been taught by others' misfortunes to do whatever he commanded.* 4. And so when he came into the narrowest part of the pass, they fell upon him, front and rear. 5. And it is certain that he would have suffered a serious defeat, if the cavalry had not defended the rear. 6. Even as it was, the horsemen had to pass the night without their baggage.

35. 1. The mountaineers still continued to attack* them whenever an opportunity was offered. 2. And when they reached the summit, the soldiers were worn out with fighting. 3. Some of the soldiers who had strayed from the army * now found the camp by following the trail; 4. and (that was easy to do) for (*namque*) the ground was covered with a new * fall of snow. 5. But they all had to break up camp on the second day and proceed.

36. 1. That day they came to a place where perpendicular walls of rock sank to a depth of 1000 feet. 2. They could only with difficulty let themselves down

by holding on to shrubs and roots. 3. However easy that might be for a light-armed soldier, this way was impassable for the cavalry and elephants.

37. 1. They had to clear a place for pitching camp by digging away the snow and ice. 2. For they saw that they would have to build a road over the rock. 3. They used fire and vinegar for softening the stone, and iron (instruments) for splitting it up.

38. 1. In three days they descended to the plain. 2. They had crossed the Alps in fifteen days. 3. No one knows how many troops Hannibal had when he reached Italy. 4. But it is feared* that he lost almost* two-thirds of the army with which he had crossed the Ebro.

5. It is not probable that Hannibal crossed by the Little St. Bernard Pass. 6. At all events, we do not know that the semi-Germanic tribes hostile* to him made the other way impassable.

39. 1. The war between the Taurini and the Insubres was convenient for the commencement* of the war. 2. The consul accordingly had good reason for returning from Spain to Italy. 3. It seems that the dwellers near the Po would all have joined Hannibal, if Scipio had not suddenly arrived. 4. Each of the generals had a certain admiration for the other.* 5. The Roman consul was the first to cross the Ticinus. 6. Here he was in sight of the Carthaginian army. 7. Before he joined battle with the enemy, he made a speech* for the purpose of filling his soldiers with courage.

40. 1. He said that 'it was a matter of great importance to him to have brave soldiers. 2. And why (*quid*) should they not be brave? 3. Who of them did not know what sort of an enemy they had to fight? 4. It

was merely a fight between the conquered and their conquerors. 5. Besides,* more of them had perished in the passage of the Alps than had survived. 6. They were not strong in body, for they came from the mountains bruised and lame. 7. They were not soldiers, but only shades of men; 8. they lacked both strength* and numbers.' **41.** 1. "I say this," said* he, "not to encourage you, for you do not need* any encouragement. 2. You have hastened to meet this enemy at the very foot of the Alps. 3. You know* how important it is for you to be men of valor." 4. He asked* them if it were not the same enemy that they had conquered at the Ægatian Islands. 5. And Hannibal, he said,* was a slave; 6. and such a man* could have no regard even for a treaty his father had written with his own hand.

7. We all know that the Romans might have let the Carthaginians die a most horrible death at Eryx. 8. They could also without meeting any resistance have wiped Carthage out of existence. 9. But they had granted them pardon, saved their city, and made peace with them. 10. "And now," said* Scipio, "in return for such favors, we have to stand here and fight them for our own country and our homes."

42–43. 1. Hereupon they all to a man seized arms, eager for battle.

2. Hannibal also called a meeting* of his soldiers and spoke* as follows: 3. "In this place we are shut in on the right hand and on the left by two great seas. 4. We have not a single ship in all Italy for crossing them. 5. Not only is there necessity for fighting, but here you will find rewards worthy of your labor. 6. All that the Romans have acquired by so many battles on land and

sea — that shall be yours. 7. And let no one doubt but that the victory will be an easy one. 8. Theirs is an army* without discipline, unworthy the name of army. 9. In what are they to be compared with us? 10. Remove the standards, and* Scipio will not know of which army he is general; 11. so little is he acquainted* with his soldiers.

44. 1. In our camp everything is full of hope and strength.* 2. Our hearts* are fired with most righteous wrath against proud Rome; 3. for they have demanded your surrender in order to visit upon you the most horrible of tortures. 4. They have thought it right to confine us within boundaries determined by themselves alone. 5. They said that we should not cross the Ebro. 6. But do they themselves observe these boundaries of rivers and seas? 7. No; the one consul is about to go to our province of Spain, the other* to Africa. 8. They may be cowards, for they are to fight at home; 9. but we must* be brave men, for we have either* to conquer or to die."

45. 1. While the Romans were building a bridge over the Ticinus, the Carthaginians* began to plunder the Roman allies; 2. but the Gauls were spared as much as possible. 3. This was done in the hope of winning them over to his side.

46. 1. Both* generals used to go out with their cavalry to reconnoitre. 2. They happened* to meet one day and* fought a battle. 3. It was undecided until the light Numidian horse rode around the right wing of the Romans and attacked them in the rear. 4. They had not been fighting long when the consul was wounded. 5. He was saved by the intervention of his youthful son.

6. The honor of having finished the war* was to rest with this young man. 7. The consul, surrounded by his cavalry in close array, was with difficulty brought back to camp.

47. 1. The Romans were in their cavalry inferior to the enemy. 2. And so they began to pack up, in order as soon as possible to leave* the open fields about the Po; 3. the consul would not even wait until the following* day. 4. He thought they could reach Placentia before the enemy knew they had left the Ticinus. 5. And* yet about six hundred of them were captured near the bridge; 6. for the Romans had in the meantime been building a bridge of boats across the Po. 7. As soon as they got across, they loosened the ends, and the whole* bridge floated down the river.

48. 1. Hannibal hastened to the enemy's camp at Placentia; 2. and on the following day he offered battle. 3. But that night there was a fearful massacre in the Roman camp. 4. This was a signal for the revolt of all Cisalpine Gaul. 5. Scipio, although still weak from his wound, set out for a higher position that would be safer from the hostile* cavalry; 6. and his wound was much irritated by the march.

7. Hannibal was not less disturbed about the want of provisions than he was delighted over his first victory. 8. But he bribed the officer in charge of the Roman granaries at Clastidium, and the town was delivered to him for 400 denarii.

49. 1. War was now in progress both on sea and land. 2. Twenty vessels had been sent to devastate the shores* of Italy. 3. King Hiero captured no less than three of them. 4. He happened to be waiting at Messana for the

Roman consul. 5. The special object of this fleet was to win back their old* allies. 6. For this purpose a large Carthaginian fleet sailed up to the port of Lilybæum; 7. but as they saw that the Romans were not unprepared, they withdrew again* into the open sea.

50. 1. The Roman fleet sailed out to join battle with them. 2. The Carthaginians preferred to make it a battle of ships rather than of men. 3. But* the enemy surrounded seven of their ships. 4. The rest* fled, while the victorious fleet returned safe to port.

5. Hiero went to meet the Roman consul, and said to him: 6. "I will be Rome's ally in my old age, just as I was in the first* war." **51.** 1. After the consul saw that everything was safe in that quarter he departed from Sicily. 2. On his return he received a message from the senate, saying (*has*): 3. "As soon as possible go to the aid of your colleague in Gaul."

52. 1. Soon* both* consuls and all the forces were united (*conjungere*). 2. The Gauls desired the favor of the victorious party. 3. The Romans would be contented as long as the Gauls made no insurrection. 4. Hannibal began to lay waste all the land there was between the Po and the Trebia. 5. The inhabitants were in need* of help, and sent envoys to the Romans. 6. Sempronius at once led out his cavalry and drove the enemy with great slaughter and confusion back to camp.

53. 1. The consul was transported with joy at his victory. 2. "Who does not see that the courage of the soldiers is revived?" said he. 3. "Is there any one besides Scipio who wishes* to have the battle deferred? 4. Must we grow old* with a man who is sick — more sick at heart* than in body?" 5. Sempronius was afraid,* as

election time was near, that some one else might have the glory of conquering Hannibal.

6. Hannibal knew what would be best for his enemy. 7. He also knew that the one consul, excitable and impulsive by nature, had been made much more so by his victory. 8. What a favorable time for action, while a wound rendered the better of the two consuls useless!

54. 1. Hannibal, looking for a place for an ambuscade, soon found* a brook. 2. One of its banks was overgrown with marsh-grass and underbrush. 3. He sent 2000 men under Mago to occupy this place.

4. At daybreak the Numidians crossed the river, and riding up to the enemy's gates hurled javelins into the camp. 5. Sempronius, eager for battle, at once led out his forces. 6. They had eaten nothing, and there was no warmth in them. 7. The nearer they came to the river, the colder it grew. 8. When they came out of the water, they were so* stiff that they could hardly hold their arms.

55. 1. The two armies were matched in courage, but* not in strength; 2. for the Carthaginians had built fires and limbered their joints with warm oil. 3. They had breakfasted at leisure, and come into battle with their vigor fresh. 4. On the other hand (*contra*), the Romans were hungry, and stiff and numb with cold. 5. When Mago issued from his hiding-place in their rear, they were completely surrounded.

56. 1. They fought for a while in every direction. 2. About 10,000 men cut their way through the midst of the Punic* hosts. 3. They could hardly see for the driving rain; 4. but they proceeded in the direction of Placentia. 5. Of the rest,* some were killed, some swal-

lowed by the river, and a few reached the camp. 6. The Carthaginians themselves were so stiff with cold that they scarcely felt the joy * of victory.

57. 1. How great was the terror of Rome in consequence of this defeat! 2. There was no hope, no help for the city.

3. Not even the Roman winter-quarters were left in peace. 4. The Numidians wandering about shut off all provisions, except what was brought up the Po. 5. The Romans had a strongly fortified market near Placentia. 6. In the hope of capturing it, Hannibal advanced upon the place by night. 7. But * the consul came suddenly and defended the post uncommonly well. 8. After a few days Hannibal went to besiege another market-town of the Romans, and * with more hope of success.

58. 1. At the first * sign of spring the Carthaginians marched into Etruria. 2. As they were crossing the Apennines a fearful storm came up. 3. The wind and * rain were driven into their faces, so that they had to stop. 4. The wind took away their breath; 5. in order to breathe, they would sit down with their backs to the wind. 6. It seemed necessary for them to pitch camp there. 7. But * if they tried to unfold or set up a tent (*tentorium*), the wind would tear it to pieces or carry it away. 8. For a long time, unable to move, they waited till the mists were lifted by the wind.

59. 1. Then * they returned again * to Placentia. 2. Not long afterward a battle was fought in a plain between the two camps. 3. The Romans drove the enemy back into their camp. 4. When Sempronius saw that he could not get possession of that, the command * was given for retreat.

60. 1. While this was going on in Italy, Gnæus Scipio had sailed around the Spanish shores * with a fleet of sixty ships. 2. He was on the point of bringing everything as far as the Ebro under Roman sway. 3. Hanno pitched his camp in sight of the Romans. 4. Scipio had to fight both him and * Hasdrubal. 5. And so he prepared to deal with them one at a time rather than with both * at once. 6. Without any great struggle 8000 of the enemy were either * slain or captured. 7. The booty of the camp consisted of things of great value (*carae res*); 8. for the soldiers in Italy also * had left their valuables with the army * that was conquered.

61. 1. As often happens,* his success begat carelessness; 2. and while his marines were straggling through the fields, the enemy's cavalry drove them with great slaughter back to the sea. 3. For not less than thirty days Scipio besieged Atanagrus, the capital * of the Ilergetes. 4. During this time the snow was more * than four feet deep.* 5. For a small sum they finally agreed to surrender.

62. 1. In the cattle-market at Rome that winter, of his own accord an ox climbed up into the third story of a house. 2. In many places it rained stones. 3. On account * of such wonders the city had to be purified and many victims of great value were sacrificed.

63. 1. Flaminius was one of the consuls elect for the year following.* 2. He sent an order * to Sempronius to lead the army to Ariminum within ten days. 3. He intended to leave Rome secretly, as a private citizen, and on the Ides of March to enter his consulship at Ariminum. 4. This he did, and roused the wrath of the already angered senate. 5. They accused * him of hav-

ing scorned the immortal gods, because he did not go to the temple of Jupiter to perform his vows. 6. They even sent an embassy to recall him, but it had no effect upon him; 7. for he had already entered upon his office.*

BOOK XXII.

1. 1. When the Gauls saw that, instead of plundering other people's * fields, their own land was the seat of war, they turned against Hannibal. 2. He was saved from their treachery by their own fickleness. 3. He guarded himself against their tricks by changing now his dress,* and again his horse.

4. New omens terrified the Roman state.* 5. They are too* insignificant to mention; 6. but the consul thought it well to consult the senate about them. 7. The fathers thereupon began to consult the interests of their terrified fellow-citizens. 8. A certain soldier's weapons had sweat blood; 9. the springs at Cære flowed forth mixed with blood.* 10. These signs had to be averted in some way. 11. Let it be done as best pleases the gods.

2. 1. Meanwhile Flaminius had gone to Arretium in Etruria. 2. Hannibal also set out through the swamps for the same town. 3. The soldiers took their baggage with them, in order that the necessaries of life might nowhere fail them. 4. The Arno had overflowed its banks, and the men often sank in the deep * mud.

5. Still they followed wherever Hannibal might lead. 6. Everything was covered with water. 7. They had no dry place except the heaps of dead beasts on which to stretch their wearied limbs. 8. From (the effects of) the night-mists and the atmosphere of the swamp, Hannibal lost * one of his eyes. **3.** 1. They came out into one of the most fertile districts of Italy.

2. Flaminius would not have remained quiet, even if the enemy had. 3. Success had fostered his innate rashness. 4. And * when Hannibal began to plunder the fields of Etruria, he could not wait any longer. 5. He ordered the standard-bearer to pluck up the standards; 6. but though he tried with all his might, he could not move them. 7. Then * as the consul was mounting his horse, the beast threw him over its head. 8. These were dreadful omens, but the reckless general was not frightened from his plan.

4. 1. The place between the mountains and Lake Trasumennus seemed created on purpose for an ambuscade. 2. Before it was really * daylight the Romans marched through the pass. 3. They could see only so much of the enemy as was in front, for a thick fog had risen from the lake. 4. They were surrounded before they saw whence the tumult came. 5. The battle had begun on all sides before they could draw their swords.

5. 1. The consul, undismayed in the midst of the confusion, gave encouragement wherever he could be heard; 2. but * all was in vain. 3. Each soldier became his own leader and took his position where his courage bade. **6.** 1. The fight was fiercest about the consul. 2. His soldiers threw themselves in the way of those who sought his life. 3. And when Flaminius fell, pierced

with an Insubrian lance, the flight began. 4. Some took to flight over the mountains, others by swimming across the lake. 5. The latter either * sank to the bottom or, returning to the shallow places, were cut down by the hostile * cavalry. 6. About 6000 made their way through the enemy's * ranks, but before night they were overtaken by Maharbal with the cavalry.

7. 1. The best authority in regard to this battle is Fabius Pictor, a contemporary of Hannibal's. 2. He says * that only 10,000 of the Romans survived; 3. and that these, scattered all over Etruria, proceeded by various roads toward Rome. 4. At Rome no one knew * what had been the fate of the army. 5. About sunset of the following * day a prætor came, and said *: 6. "The consul and most of his army are slain." 7. But * no one of those whose relatives * had served under Flaminius knew what there was to fear or hope for. 8. Many women * sat at the gates waiting for the messengers. 9. You might have seen great joy * and deep * sorrow during those days, according as glad news came, or sad.

8. 1. While the hearts * of the people * were occupied with this great grief, another disaster was announced. 2. The state then had recourse to a measure of safety (*remedium*) never employed before: 3. inasmuch as the people * could not name a dictator, they elected * a prodictator.

9. 1. Hannibal went to besiege Spoletium. 2. From the loss with which he was driven back from that provincial town, he could guess how great the strength of Rome was. 3. Then he crossed over into Picenum, a land filled with spoil; 4. and he laid waste all the country as far as Apulia.

5. All feared* for their country now; 6. but Fabius believed that the republic would stand in the same condition as before the war. **10.** 1. First of all, they had to consult the people about a sacred* spring; 2. for without the people's order it could not be consecrated. 3. If Rome should continue safe for the next three years, they would sacrifice (i.e. *facere*) a pig, a sheep and an ox (*suovetaurilia*) to Jupiter. 4. Games also were solemnly promised* in accordance with a decree of the senate, to cost 333,333⅓ asses. 5. A day of prayer was ordered not only for the city people, but for the country people as well.

11. 1. "I am going to enlist as many soldiers," said Fabius, "as I see fit; 2. and I shall manage the campaign (*rem*) in the interest of the state. 3. Let the people* in those districts where Hannibal is to come burn their houses and spoil their crops."

12. 1. The dictator left* Rome by the Appian Way. 2. From this, by cross-roads, he came out near the enemy. 3. They were now in sight of the Punic* camp. 4. Hannibal did not hesitate to offer battle; 5. but Fabius did not intend to trust himself to a pitched battle unless compelled to do so. 6. Hannibal saw at once that he had now to deal with a general in no way like Flaminius. 7. But he wished to test the dictator's perseverance; 8. he tried to tempt him to battle by plundering the Roman allies before his face.

13. 1. But in spite of (*in*) all the insults (offered) to the Roman name, the dictator could not be drawn from the hills down into the plain.

2. "If the Carthaginian would lead his army into Campania, he could make himself master of Capua." 3. At

least,* so said* a Campanian whom Hannibal had sent home after the battle at Lake Trasumennus.

4. Accordingly he ordered his guides to take him into Campania. 5. He wished to go to Casinum, but the guides understood "Casilinum." 6. When he recognized that there had been a mistake, he called the guides and asked where in the world* they had brought him. 7. Casinum was far from there, in another part of the province. 8. The guides were crucified.

14. 1. From the top of Mount Massicus the Romans saw the most delightful part of Italy burning and smoking. 2. And* they had come, alas! only to gaze upon the murder of their allies; 3. for they could not prevent the plundering. 4. The smoke from the homes of their allies was blown (*venit*) into their very faces; 5. the people* in the valleys besought their aid; 6. and they were only wandering over the mountain tops like so many sheep. 7. It seemed as if their ancestors had saved Italy so often only for the Carthaginians. 8. If Fabius were a true Roman, he would descend to the plain and smite the Punic hosts.

15. 1. Fabius was in bad repute not only among his soldiers, but* also at Rome. 2. Nevertheless he wore the summer away with the same plan of caution; 3. so that Hannibal lost (was forsaken by) all hope of an engagement. 4. Soon* it was announced to the dictator, that Hannibal was looking around for a place for winter-quarters. 5. He at once sent a company of cavalry to spy out what the enemy* was doing. 6. They were to withdraw before they came in sight of the enemy.

7. The Roman army took possession of the pass* that commands the road by which Hannibal was to lead his

army back into Samnium. **16.** 1. Hannibal saw that he was shut in; 2. but he could not pass a winter among those swamps and woods. 3. So he contrived an optical illusion to deceive the Romans: 4. he obtained 2000 head of cattle and tied torches to their horns. **17.** 1. At nightfall he lighted the torches and drove the animals up the mountains, above the Roman camp. 2. They looked like men * running about with torches. 3. The Romans supposed that the enemy had circumvented them. 4. They left * their posts, and Hannibal crossed the pass without a blow. **18.** 1. But in the morning there was a battle at the foot of the hill.

2. Hereupon Hannibal started northward (*septentrionem*) as if he were going to advance upon Rome. 3. Fabius followed between him and Rome, but without descending from the mountains. 4. At this juncture the dictator was recalled to Rome for the sacrifices. 5. As he set out for the city, he said * to Minucius: 6. "Do not imitate the generalship of Flaminius, or think that nothing has been accomplished this summer."

19. 1. During this time they had been fighting in Spain also, both on sea and land. 2. Scipio went out to do battle with whatever enemy he might meet. 3. The Punic fleet was lying at the mouth of the Ebro, near the camp. 4. When the Romans were almost * at the port, Hasdrubal sent one horseman after another to the fleet. 5. The sailors were expecting anything but a battle that day. 6. Oarsmen and soldiers rushed into the ships as if they were fleeing from the land instead of (*cum*) going into battle. 7. They were at once thrown into confusion, and took to flight. 8. Of the ships, some were captured, some sunk, and some run (*illidere*) ashore.

20. 1. By this victory Scipio made himself master of the whole* Spanish coast.* 2. He even laid siege to New Carthage; 3. but as his hope of capturing the city was a vain one, he burned the suburbs and turned to laying waste the fields.

21. 1. As far as the Carthaginians were concerned, the rest of the summer might have been quiet. 2. But the Spanish tribes entered their territory with a large army* and defeated Hasdrubal in three battles.

22. 1. By reason of his successes Scipio's term of office (*imperium*) was extended.

2. Various tribes of Spain had given hostages to Hannibal. 3. These were kept at Saguntum. 4. The Spaniards could not turn to an alliance with Rome, for fear of atoning for their disloyalty with the blood* of their children.* 5. But a noble* Spaniard of Saguntum freed them from this bond. 6. Without orders* from the officer in charge, nothing could be done. 7. He explained (*explicare*) to the latter how matters stood: 8. "We must* bind these people's hearts* to us by favors and kindness," said he. 9. "Let us send the hostages back home; 10. entrust (*commitere*) to me the duty of restoring them to their families. 11. And in order to escape the notice of the enemy, I will go at night." 12. In this way the man was easily persuaded. 13. The hostages were at once led to the Romans, who sent them to their states.*

23. 1. While Fabius was at Rome, the master of the horse fought a successful battle. 2. Hereupon the dislike of the dictator increased. 3. There was also* another cause for this: 4. Hannibal had carefully kept his soldiers from Fabius' farm, but had levelled to the ground

everything else in the neighborhood. 5. For this reason people* thought there was a tacit agreement between the two generals.

24. 1. As soon as Minucius had command,* he moved the camp down into the plain. 2. When the commander was changed, methods also changed. 3. Hannibal did not hesitate to move his camp up near the enemy. 4. His Numidians went one night and took possession of a hill that overlooked the Roman camp. 5. The Romans at once dislodged them. 6. The outcome was a battle in which the loss was almost* equal. 7. But Minucius wrote a boasting letter* to the senate at Rome about his brilliant victory.

25. 1. The letter was discussed in the senate. 2. Fabius was the only senator who did not believe it. 3. It was said* that he had only wasted his time in order to hold his office* the longer. 4. He had sent off two prætors, ostensibly to protect Sicily and Sardinia. 5. Inasmuch as neither of these provinces needed* a prætor, it must of course have been done that Fabius might have sole command in Italy. 6. A bill was then proposed giving the master of the horse equal powers with the dictator. 7. The Romans did not know that under a good general luck does not count for as much as reason* and common sense; 8. it is better to save an army than to kill thousands of the enemy.

27. 1. Minucius had been almost unendurable before his success. 2. But* now he boasted of his victory over Fabius more than of that over Hannibal. 3. The dictator was reduced to an equality with his master of the horse. 4. This was unheard of in the history of Rome. 5. Still Fabius persevered in his policy of caution.

6. Minucius wished * to hold the chief command of all the forces * on alternate days. 7. Fabius did not like this manner of dividing the command. 8. 'In this way it would be taken from him,' he said,* 'not divided; 9. and he would never consent to give up his plan of warfare.' 10. And so he succeeded in having the forces * divided.

28. 1. Hannibal's joy * at this was unbounded (*infinitum*); 2. for he was always aware of what the enemy were doing. 3. Between the two camps was a hill. 4. He knew * that whoever should first take possession of it would have the enemy at a disadvantage. 5. So he sent only a few men to take the hill. 6. Minucius foolishly scorned * the fewness of their numbers. 7. He called to arms and sent out his cavalry first. 8. As the battle thickened, all the forces gradually (*paulatim*) became engaged.

29. 1. Hannibal's soldiers lying in ambush (*insidiatores*) broke the Roman lines and were driving them in flight in every direction. 2. But Fabius, as if sent down from heaven, suddenly appeared and saved his colleague's army.

3. Minucius had not obeyed * Fabius' good advice. 4. He declared * publicly that he did not know how to command. 5. They all resolved to obey Fabius in the future, for he alone knew * how to take thought for what was to their advantage. **30.** 1. Accordingly, to the surprise of all, they packed up and went over to the dictator's camp. 2. When they had saluted Fabius' soldiers as patrons, Minucius said that he owed to Fabius the preservation of his life. 3. "This is, indeed,* the people," * said Hannibal, "whose fame we have heard

from our fathers; 4. at length yon cloud which has been resting on the mountain tops has descended with a storm."

31. 1. Servilius sailed around the shore* of Corsica and disembarked with his marines in Africa. 2. While plundering the fields they became scattered, just as if they were robbing a country without inhabitants.

3. Let no one fail to observe (*i.e.* let it escape no one) that Fabius was not a dictator. 4. For the consul alone has the right to name a dictator; 5. and* in the absence of the consul, the people* had recourse to electing* a prodictator.

32. 1. The consuls acting (*rem gerentes*) in harmony together would not run the risk of a general engagement. 2. They thought, moreover,* that Hannibal would return to Gaul if he could do so without the appearance of flight.

3. The treasury of Rome was almost* emptied; 4. but still they would not accept the gold that Naples offered; 5. they only thanked* the ambassadors for their kindness. **33.** 1. However, they did ask the king of Illyria to pay his taxes. 2. The time had already elapsed, and he even wished to have it extended.

34. 1. The consuls' term of office was extended so that they could hold the elections later than usual (*sero*). 2. The augurs could have prevented the election's being held. 3. But it was held amid bitter strife between the two parties.* 4. "The patricians," said the plebeian candidate, "have been seeking a cause for war. 5. They could end the war* within thirty days if they wished to. 6. We can conquer Hannibal with four legions even, if they are united. 7. And you will never see the end of this war until you make a true plebeian consul."

35. 1. All the officers elected * for this year, except Gaius Terentius, had held the same positions before. 2. They elected Paulus, not to be Varro's colleague, but rather as an equal to oppose him. **36.** 1. The number of troops was greatly increased; 2. but authorities differ so completely as to how many they had, that I do not dare to say.* 3. Before they left the city it began * to rain stones; 4. and the decemvirs had to consult the sacred * books in order to know how to avert the prodigy.

37. 1. King Hiero was deeply * pained at the news of the defeat at Lake Trasumennus; 2. and he proceeded to Rome with a large convoy. 3. The greatness of Rome seemed to him almost* more wonderful in adversity than in prosperity. 4. He begged them not to refuse the statue * of Victory which he brought as a present. 5. The Romans recognized the kind feeling of the offer; 6. and they accepted the golden Victory, two hundred pounds in weight.

38. 1. They waited a few days until the allies came to take the oath of allegiance. 2. This was as follows: 3. "I will never leave the ranks except to kill an enemy or* to save a fellow-soldier." 4. At a mass-meeting* of the soldiers the new * consul said: 5. "I will end the war * the first day I see the enemy." 6. His speech* was more pleasing than true; 7. for in such matters man * is controlled more by circumstances than circumstances by man.

39. 1. Paulus was no less at war with his colleague than with the enemy. 2. With the former he was contending at all times and in all places. 3. "A wise man," he said, "would rather overstep the bounds in despising * fame than in seeking it. 4. For only he that scorns * glory shall have true glory. 5. As long as circumstances

remain the same there can be only one method of fighting Hannibal." 6. Fabius did not doubt that the consuls could conquer Hannibal by sitting still. 7. Since the enemy was far from home, he had to live on what he stole each day. 8. But he was led by wisdom, not by fortune.* 9. And so he never missed his own opportunity or gave the Romans theirs.

40. 1. We all hoped that everything would turn out well. 2. But if any misfortune comes, we will not expose our heads a second time to the fire of popular indignation. 3. Immediately after this conversation the dignitaries of the city accompanied the generals to the gates.

41. 1. The soldiers, without their consul's orders,* tried to hinder Hannibal's foragers. 2. One skirmish was by no means favorable to the Carthaginians. 3. But Hannibal was not vexed at this loss. 4. For he knew now that he could draw the too * eager consul into a trap. **42.** 1. And Paulus again and again advised his colleague to be careful.

2. One day Hannibal left * numerous fires (burning) only on that side of his camp which faced the Romans; 3. the tents were all open, and even money was left in plain sight. 4. But all Hannibal's forces * were lying in wait behind the hills near by. 5. Such was the report brought back by a captain of the cavalry who had ridden up to the enemy's gates to reconnoitre.

43. 1. Hannibal's mercenaries were complaining of hunger. 2. And as they had no money, they began * to demand the pay that was due them. 3. Because of this state of feeling in his camp he moved into a locality that was warmer and therefore ready for the harvest. 4. When

he set out, he left fires burning as before, in order to keep the Romans back through fear* of an ambush like the former one. **44.** 1. But the Romans followed and fortified two camps in the neighborhood of Cannæ. 2. Hannibal cherished the hope that they would offer battle here, for the plain was naturally adapted to a cavalry battle; 3. and his cavalry was as yet unconquered.

45. 1. He kept his battle line drawn up till late in the day. 2. His Numidians rode up to the very gates and frightened the whole* Roman camp. 3. The only reason that kept the Romans from advancing the standards at once was that Paulus held the chief command that day.

46. 1. The next* day the battle was fought. 2. One might have thought the Africans* were a Roman legion. 3. For Hannibal had equipped them with arms captured at Lake Trasumennus. 4. The others'* shields were different in form and size. **47.** 1. The Gallic cavalry clashed with the Roman auxiliaries. 2. The horses became packed together so that it was necessary for man to grapple with man and drag him from his horse. 3. It was like an infantry battle, but more bitter than long.

48. 1. On the left wing the Numidians created a panic among the Romans. 2. In one place flight and terror ruled (*esse* or *versari*); in another, stubborn battle. **49.** 1. It is said that Paulus, although severely wounded, restored the battle in many places. 2. As his strength* (gradually) failed him, and he could no longer control his horse, he dismounted. 3. He preferred to die rather than to flee. 4. And now all were scattered. 5. A military tribune, (as he was) riding past on his horse, saw the consul sitting on a stone. 6. He told* the consul to take that horse and flee. 7. "You alone," said* he,

"are innocent of to-day's defeat. 8. This battle is disastrous enough without a consul's death." 9. "Blest be thou for thy valor," answered the consul. 10. He added that his fellow-soldier should let* him die, for fear he might live to be his colleague's accuser, 11. and might secure his own innocence by accusing* another.

50. 1. Why did not the soldiers in the smaller camp join the others? 2. Why, because everything between the two camps was full of Carthaginians. 3. But bravery can make its way through foes however thick.

51. 1. It seemed that with this battle Hannibal had finished the war. 2. Some advised him to give his soldiers a little rest*; others, to advance straight upon Rome. 3. But Hannibal's victory was too great for him to grasp; 4. he knew how to win, but not how to use his victory. 5. He did not go, and that short delay was the salvation of Rome.

6. While they were collecting spoil the next day, the sight of the carnage was sickening even to the enemy. **52.** 1. When the one camp capitulated, it was agreed that they should give up everything they had. 2. The other camp surrendered on the same condition.

53. 1. Those who had fled to Canusium conferred the supreme command upon the youthful Scipio. 2. They were not cherishing a lost hope for Rome. 3. They swore that they would never desert the state.* 4. "And whoever will not swear the same oath," said* they, "against him our swords are drawn." **54.** 1. While this was going on at Canusium, the scattered forces were coming together at Venusia. 2. The people of Venusia gave them a change of raiment* each. 3. Soon* Scipio heard that the other* consul was safe. 4. He at once inquired

whether he should bring the army to Venusia, or * stay there.

5. At Rome they thought that all the troops had been annihilated. 6. It had been one manifold defeat for the last two years. 7. Would not any other nation have been overwhelmed by so great a mass of disaster? **55.** 1. And did any one doubt that the enemy would come to besiege Rome? 2. But the gods, out of pity for the empire, had left something of the Roman name. 3. Inasmuch as there were too few officers in Rome, the senators themselves had to keep the weeping women * from the streets. 4. They compelled them to stay each inside her own door. **56.** 1. It was, moreover,* not right * for women in mourning to celebrate the yearly festival of Ceres. 2. Because so few women were without affliction at that time, the festival was omitted. 3. But the senate limited the period of mourning to thirty days, instead of ten months. **57.** 1. What was to be the end of so great disasters?

2. Five hundred men, enlisted in the fleet, were now the city's sole defence. 3. So they wrote to the consul to come to Rome, if it could be done to the advantage of the state.*

58. 1. After the battle of Cannæ, Hannibal separated the captives. 2. He spoke kindly to the allies, and let * them go without ransom. 3. Since he was fighting only for power,* he did not wish it to be a war of destruction. 4. The prisoners were glad to get any terms of ransom whatever. 5. They chose * ten of their number to send to the senate at Rome.

59. 1. No one of you is ignorant how worthless these captives are. 2. You all know * whether any state ever

had more worthless captives or not. 3. They would never lay down their arms through fear* of the enemy. 4. But they thought it was not right* that not one Roman should survive the battle of Cannæ. 5. And they would not have survived, had the enemy had swords enough to kill them. 6. "We do not begrudge others their good fortune,*" said the leader of the delegation. 7. "They, indeed,* have the reward of their fleetness of foot who were afraid* to stop before they reached Venusia. 8. You have bought slaves at no less price than we could be ransomed at. **60.** 1. We pray that you will restore us to our relatives.* 2. If any one will loan us money, we will give him our estates as security."

3. They had surrendered to the enemy, and yet they thought that they should be preferred to those who had fallen in the ranks. 4. They had had the whole night free for escaping; 5. but they did not want* to escape. 6. They did not have bravery enough to save themselves, even when their leader pointed out an easy way to safety. 7. Are there more* than 600 who dared to break through the enemy's lines? 8. And* yet, how much safer the way would have been for almost* two legions! 9. Do I accuse* them of cowardice? 10. No, of a crime; 11. for they opposed those who did save themselves, so that the latter had to push them aside with drawn swords. 12. They preferred hiding in their tents to escaping. 13. Instead of standing and fighting, they fled; 14. instead of fleeing from their camp, they waited for the enemy to come; 15. and then, without trying* a single battle, they surrendered. 16. That is their method of warfare. 17. Shall we ransom such soldiers? **61.** 1. No; we must* not drain the treasury for them in order to enrich the enemy.

2. Another story is that a hearing before the senate was not granted the ten ambassadors. 3. These ten, moreover, had all turned back from their journey to Hannibal's camp, under the pretext of finding out the names of the prisoners. 4. Thus freed from their oath to return, they remained in Rome.

The Students' Series of Latin Classics

LATIN PROSE COMPOSITION

FOR COLLEGE USE

BY

WALTER MILLER

ASSOCIATE-PROFESSOR OF LATIN IN LELAND STANFORD JUNIOR UNIVERSITY

PART II.

BASED UPON CICERO, CATO MAIOR AND LAELIUS

οὐ πόλλ' ἀλλὰ πολύ

BENJ. H. SANBORN & CO.

BOSTON, U.S.A.

1909

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TO THE

Memory of My Beloved Teacher and Friend

Elisha Jones

This Book is Dedicated in Grateful Remembrance

". . . propter amorem
Quod te imitari aveo" —
Lucretius

PREFACE.

It is coming to be universally acknowledged among teachers both of higher and lower grades that the two parts of our Latin instruction — translating from Latin and into Latin — must become more united; and for this union the classical author in hand must furnish the basis. This method affords the student a definite model of style and expression; it not only gives the desired grammatical drill but also impresses the various words and phrases of his daily reading forcibly upon the learner's mind, and helps him to acquire a feeling for the proper order of words and arrangement of clauses. In this way alone can a really close connection be established between the thoughtful reading of an author and the grammatical exercises which must attend. The pupil must keep the same company in his Latin composition that he has in his Latin reading.

The exercises for oral translation are intended as a part of each day's work, and have been made in the hope of encouraging in our colleges the more general application of this excellent but much neglected means of learning Latin. No small advantage in the use of oral exercises is that thereby the interest in the author himself is freed, to some extent, from a burden of linguistic and syntactical questions. Again, in translating from the Latin, grammatical questions are often hastily dis-

posed of; turn the process around, and the student is obliged to think.

The written exercises are designed for practice in writing continuous narrative, and are intended to be used weekly or at other stated intervals; the corresponding chapters of the author are indicated at the head of the page, and each teacher can adapt his lesson in prose to the amount of reading done. The exercises for Livy, Book XXI, however, have been made fuller than the others.

The words employed are, for the most part, taken directly from the corresponding chapters of the author; all others are either simple and familiar ones or are given in the notes. The constructions required by the exercises, however, are not limited to such as may be found in the corresponding passage of text. All the essential principles of Latin syntax — even the less common ones — are illustrated, and examples of any one of them may be found indifferently any where. The phraseology of the Latin original has been adhered to only so closely as to make possible the writing of the exercises without a dictionary. They can rarely be called a translation of the Latin and they can by no means be copied from the Latin pages. The oral exercises must, in order to fulfill their end, be more nearly like the original.

In the belief that exactness in the use not only of Latin but also of English words is furthered by the study of synonyms, and in the hope of giving a greater impulse to this feature of our Latin instruction, a few of the more important distinctions have been added in the appendix.

To many of my friends I desire to express my hearty thanks for their generous assistance in the preparation of this book: to Professors Francis W. Kelsey, John C. Rolfe and Joseph H. Drake, of the University of Michigan, who have kindly read and corrected my manuscript; to Edwin Francis Gay, B.A., of Ann Arbor, to W. E. Waters, Ph.D., of Cincinnati, and above all, to Professor E. M. Pease, of Bowdoin, and to Professor Mary S. Case, of Wellesley College, for the unwearying kindness with which they have criticised both manuscript and proof-sheets, and for the many most helpful suggestions they have offered.

I wish also to acknowledge my indebtedness for many a word and phrase to Mr. E. S. Shuckburgh's handy editions of the *Cato Major* and the *Laelius*, of which I have made free use in the preparation of Part II.

W. M.

Leipzig, March, 1891.

ABBREVIATIONS.

A. & G.....Allen and Greenough's New Latin Grammar.
B.....Bennett's Latin Grammar.
G.....Gildersleeve-Lodge's Latin Grammar.
H.....Harkness's Latin Grammar.

* refers to the Table of Synonyms.

A superior figure (*e.g.* permit[1]) put after a word applies to that word alone; put before a word, it applies to two or more immediately following.

All other abbreviations are easily understood, and are the same as those in "Harper's Latin Dictionary."

RULES

TO BE OBSERVED IN PREPARING THESE EXERCISES.

1. **Do not use an English-Latin dictionary at all**; for, in the first place, none is needed; and, in the second, none in existence will give the words required.

2. Let the **text of Cicero** furnish the vocabulary.

3. Follow Cicero's form of expression *as closely as the English will allow.*

4. Translate **thoughts**, not **words.**

5. **Beware** of translating English words by the Latin words from which they are derived, and *vice versa.* Occasionally the meanings *may* coincide, but in a large majority of cases our English words are derived from the Low Latin, in which the original meanings had for the most part disappeared, — *e.g. honestus* can never be rendered by honest, or honest by *honestus;* neither can superb = *superbus*, etc.

6. "Avoid the repetition of proper names *as much as possible*, and of general expressions representing persons, like 'the Roman,' 'the consul,' 'the dictator,' etc. Use pronouns instead; if they do not seem to refer easily and naturally, be sure that the thought is not arranged in Roman fashion, and try it again." — *Preble and Parker's Latin Writing*, p. 27.

7. Observe the arrangement of the grammatical references: Attention is called only to such parts of the same article in the grammar as are followed by a mark of punctuation; *e.g.* H. 419, III, 2, 2), means — consult the whole of the main article, the whole of section III, of paragraph 2, and of the subdivision 2), while, in H. 419 III 2 2), only the last division, 2), is referred to.

EXERCISES FOR WRITTEN TRANSLATION.

CICERO, CATO MAIOR.

Chapter I.

When Cicero was [1]sixty-two years old and felt old age pressing[2] upon him, he decided, in order to lighten its burden of cares, to write an essay on the subject. The reader[3] would readily see, even [4]without Cicero's saying so, that the composition of the treatise was to the author a very pleasant* task. The thoughts are Cicero's own, [5]but, to give them the[6] greater weight, he puts them into the mouth of the aged Marcus Porcius Cato. 1 2 3

* refers to Synonyms.

[1] What case? See A. & G. 345 *b*: B. 203, 2, 5: G. 365, 2; 366: H. 440, 3; 447.

[2] Can the participial construction be retained in Latin?

[3] *Lector?* Verbal nouns in *-or* are to be used in only two instances: 1) to express a constant characteristic or a repeated peculiarity of the agent, *e.g. Cicero orator;* 2) to denote the agent in a single action, by which he has won enduring name and fame, *e.g. Romulus, Romae conditor.* In all other cases use a participle or a relative clause.

[4] Not to say = *tacere.* For the ablative absolute expressing condition see A. & G. 419; 420, 4; 496, N. 1; 521, *a*: B. 227 2, *b*; 337 2, *b*: G. 409; 593 2; 664; 667: H. 489 1; 575 9; 638, 2.

[5] Translate by a relative clause.

[6] Do not overlook *the* in translating. See A. & G. 414, *a*, Note: B. 223: G. 403: H. 479.

1 [1]When Scipio[2] [3]expressed surprise that Cato[2] never found his old age unpleasant, the latter[4] answered that to such as follow nature and obey* her laws[2] any[5] time of life will be pleasant.*

2 Now[13] everybody wishes* to attain to length of days, and yet most people, when they have become[6] old, 3 complain* that old age[7] has come too* soon. But* when men find fault with their old age, it is undoubtedly their own characters, not their age* that is to 4 blame. Old age cannot fail[8] to be burdensome to a 5 peevish and churlish man; indeed,* the same may be 6 said of any[5] time of life. A happy* old age, moreover,* does not by any means depend[9] solely upon wealth and social position, but* rather upon wisdom 7 and virtue; there are some to whom[10] poverty cannot[11] make[12] old age unpleasant, others* to whom it would be almost intolerable even in the midst of the greatest affluence.

[1] For the circumstantial participle denoting time and cause see A. & G. 496 : B. 337 2, *a*, *f*: G. 664–666 : H. 638, 1.

[2] Indirect object.

[3] *Expressed surprise:* rendered by one word.

[4] See p. 26, note 6, and p. 27, note 1.

[5] *I.e.* every; cp. Dickens (Dombey and Son, Vol. I, ch. VIII): "Money, Paul, can do any thing." "Any thing means every thing, don't it, Papa?"

[6] Time and cause; see A. & G. 546, N. 3 : G. 585, Rem. : H. 600, II, 1. See also note 1.

[7] Render by the pronoun. See also note 4 above.

[8] *quin.*

[9] *perpendere;* cf. Lael. ch. XXVI, § 97.

[10] What case? See A. & G. 383; 384 : B. 192, 1, 2 : G. 359 : H. 434, 2.

[11] Subjunctive of characteristic; see A. & G. 535, *a* : B. 283, 1, 2 : G. 631, 2 : H. 591, 1, N. 2.

[12] *reddere.*

[13] *autem.*

Some old men, it is true, think that because they 1
are advanced in years and can accomplish[1] nothing
they are looked down upon; this, however, is not the 2
fault of years. Think of Fabius Maximus; he was 3
a very old man when he re-captured Tarentum [2]and 4
thereby won for himself such [3] everlasting* glory; but 5
although he was so old, he was elected* dictator to
oppose the youthful Hannibal in the second Punic*
war,[4] and by his persistence saved the republic. Old 6
[5]as he was, he was for many years an admirable leader,
not only in war but in civil life as well.

Such an old age as that of Fabius it would not be 7
right* to call unhappy; and his is not the only case that 8
might be mentioned. We remember Plato,[6] for example,[7] 9

[1] *agere.*

[2] English prefers co-ordination, Latin subordination. In this case subordinate by means of a relative clause.

[3] *ille.*

[4] Ablative of time.

[5] *quamvis;* see p. 37, note 6.

[6] Accusative or genitive? The accusative indicates a complete and immediate conception, usually of something in the personal experience or knowledge of the subject, the genitive a partial conception and one that is recalled only by reflecting. The accusative is a direct object; the genitive is a partitive genitive.

[7] Render *for example* 1) by *ut, sicut, velut,* when the example is quoted merely to explain or illustrate a preceding statement; 2) by *nam, enim,* when the example is quoted in order to establish the truth of the preceding statement; 3) by *itaque,* when the example is a deduction from what precedes. 4) *Exempli causa* (= by way of example) is to be employed only in full and complete sentences with a verb like adduce, quote (*afferre, proferre, ponere*), etc. And 5) use *verbi causa, verbi gratia* (= let us say, for the sake of an example) to illustrate a general term by means of a single instance chosen at random.

dying[1] pen in hand at eighty-one; while[10] Gorgias, at the age of one hundred and six years, still took the greatest pleasure in his study[2] and * profession. These men, and others * like them,[3] had no fault whatever to find with old age.

Some people think that old age must[4] be unhappy, because it incapacitates[5] a man for public business. True; but not for every sort. There are some kinds of public business especially * adapted to the old, which young men could not perform. If you say * that Cato in his old age was not engaged in active life [6]because he did not serve in the field any longer, you might as well say that the pilot is of no use, because he does not climb masts or bail out bilge-water. For, with the wisdom and judgment and influence which old age is wont to have in increased degree, he used to direct the senate and people how to act, and thus he did [7]more good than he could have done by the exercise of the greatest possible physical strength * and activity.

But,* it may be said, old men's memory often fails, and they are thus unfitted for such duties. True; but any one's memory will fail if it is not used. Pythagoras,[8] for example,[9] and Plato[8] and the rest * of the great philosophers[8] not only retained their memory as long as they lived, but pursued their scientific studies

[1] Render by a relative clause.

[2] Ablative of cause; see Grammar.

[3] Genitive or dative? Why?

[4] See Syn., s.v., and p. 30, note 8.

[5] *avocare, abstrahere.*

[6] Indirect discourse.

[7] *I.e.* more and better.

[8] Dative of interest; see A. & G. 376; 377: B. 188, 1: G. 350, 2: H. 425 2, 4.

[9] See p. 5, note 7.

[10] Not subordinate: *et.*

even till extreme old age. But apart[1] from these higher pursuits, any[2] old man can remember what interests him.

Accordingly we see that old men are not necessarily inactive or withdrawn from active life. They may be as busy as they were in earlier life, and some of them, like Cato, however old, are always learning something new.

The second reason why old age often is deplored[3] is that it [4]weakens our bodies. True; but* an old man, [5]if he be wise, never feels the loss of his youthful[6] strength.* For[7] he no more* desires the strength of youth than a young man desires that of an elephant. Besides* it [8]should be remembered that it is the vices of youth, not old age itself, that weaken the body. Moderation and virtue can preserve even to ripe old age some of our early vigor. We see, for example,[9] how Nestor, even after he had lived[10] through the third generation of men,* was actively engaged in the Trojan war. And Cato, at eighty-four, could still perform all the duties and functions of senator, orator and[11] patron; and never did a caller[12] find* him

[1] Not a preposition in Latin.

[2] See p. 4, note 5.

[3] Cf. ch. II, § 4.

[4] Cf. ch. V, § 15.

[5] The adjective alone in Latin has all the force of the conditional clause in English.

[6] Not an adjective in Latin.

[7] See Syn., s.v. And, note 4.

[8] What mood? See A. & G. 439, *a*: B. 275, 2: G. 263, 2: H. 560, 1.

[9] See p. 5, note 7.

[10] What mood in Latin? Why?

[11] See A. & G. 323 *c* 1, 2, 3: B. 341, 4 *a–c*: G. 481 2: H. 657, 5, 6.

[12] English *nomina agentis* must be rendered into Latin by a relative clause or a participle, except when they represent a constant characteristic of the agent, or have become a standing epithet. See also p. 3, note 8.

pre-engaged. He knew* how to adapt[1] to the strength* [2]he possessed [3]whatever he wished* to do. And he knew, too, of [4]how much more[5] value is mental keenness than bodily vigor.

Furthermore, it is not old age alone that brings physical weakness. Ill health* quite as often[6] prevents a man from performing public duties, and against this youth no less than old age has to contend. But,* some one may say,* the mind* also* weakens and gives way in old age and men become foolish. True, I answer, sometimes but not always; for it is no more true that all old men are dotards than it is that all young men are wanton and dissipated. For if the mental powers are kept in action, they never become old or impaired.

The third charge against old age[7] is that it deprives[8] us of pleasures. But if by pleasures[9] sensual pleasures are meant, then it is a boon divine that years bestow, in that they remove[10] from us the most baneful[11] curse of human life; for [9]sensuality is the source of all sin

[1] What mood in Latin?

[2] *I.e.* was in him.

[3] General condition, past time; see A. & G. 518, *c*; 520, 3: H. 578, 1, 2, Note 1.

[4] What case? See p. 3, note 6.

[5] Genitive of value; see A. & G. 417 N.: B. 203, 3, 4: G. 379; 380: H. 448, 1.

[6] *tantum.*

[7] Objective genitive; see A. & G. 348: B. 200: G. 363, 2: H. 440 2.

[8] Indicative or subjunctive? See A. & G. 540; 592, 3: B. 286, 1: G. 538–541: H. 588, II.

[9] Translate by the proper demonstrative.

[10] A relative clause of cause; see A. & G. 535, *e*; 592, 3: G. 538, 4; 626 Rem.: H. 589, II.

[11] For the superlative of adjectives in *-alis* see A. & G. 128: B. 74, 1: H. 150, II.

and shame, and* virtue and* wisdom can gain no foothold where pleasure reigns supreme. And if wisdom 1
and intelligence cannot free us from so great a curse, we ought* at least* to be thankful* that at last* old age has made it possible for us not to care for that which we ought* not to do. And so the charge that 2
age is deprived of sensual enjoyments[1] seems to be its greatest praise.

But if some one assert[2] that the old cannot enjoy 3
banquets[3] and drinking, we may answer that they escape also* the indigestion and inebriety that follow. However, there is at a banquet something higher and* 4
nobler than mere sensual enjoyment: to the wise man, 5
the most pleasant* features of it are the company, and the conversation in which we engage over our glasses. But* it is pleasanter* to abstain from those[4] other* 6
pleasures[1] than it is to enjoy them. [5]If one desires 7
such pleasures,[6] it is perhaps* unpleasant to be deprived of them; but if one does not miss a thing, its 8
absence is never painful.

And so [7]when the years of service under pleasure 9
and passion are over, we may be thankful* that we are at last independent and can devote ourselves to the higher pleasures of intellectual pursuits.

[1] Ablative of separation; see Grammar.

[2] Cf. ch. VI, § 17.

[3] Ablative of source (*frui* means to get enjoyment FROM); see A. & G. 410, Note: B. 218, 1: G. 407, Note 1: H. 477, 1.

[4] What pronoun? See A. & G. 297, *c*: B. 246 4: G. 306: H. 507 3.

[5] See p. 7, note 5.

[6] Genitive; see A. & G. 349, *a*, *b*: B. 204, 1: G. 374: H. 451, 1.

[7] Ablative absolute.

1 The farmer's life, moreover,* is gladdened with
pleasures, the enjoyment of which no old age can hin-
2 der. The earth is bountiful and always returns with
3 interest what it receives. Who would not be filled
with wonder and delight at beholding its natural
powers,* [1]as, from the smallest seeds, it generates trees
and[2] vines, and[2] fruits delightful [3]to the eye as well as
4 [3]to the taste? Then* the ingenious contrivances[11] for
the cultivation of the soil, the swarms of bees and the
flowers of every kind offer pleasures without end.
5 The Romans of the good old* times delighted[4] in
agriculture and often had to be summoned to the city
6 from their farms to discuss[5] affairs of state. Further-
more,[6] this way of life is not only delightful, but it is
in the highest degree healthful and profitable as well.
7 The abundance of every thing [7]man* could[8] wish* for,
the beauty of the green fields and olive groves could[8]
not fail to make any one's[9] old age supremely happy.*
8 For old age itself offers no hinderance to the con-
9 tinued[10] love and pursuit of agriculture. We learn that

[1] See p. 4, note 1.

[2] For the use of the connective see p. 7, note 11.

[3] Ablative of the supine; see A. & G. 510, N. 2: B. 340 2, *a*: G. 436, Note 1: H. 635, 1, 2.

[4] What tense expresses customary action? See A. & G. 470–471: B. 260, 2: G. 231: H. 534, 3.

[5] Cf. ch. I, § 3.

[6] See Syn. s.v. Then.

[7] May the relative pronoun be omitted in Latin as in English?

[8] Indicative or subjunctive? See A. & G. 522, *a*: B. 280, 1, 2: G. 597, Rem. 3: H. 525, 1; 583.

[9] Which indefinite pronoun? See A. & G. 312: B. 91: G. 107 4: H. 514.

[10] Gdve.; see A. & G. 503: B. 339, 2: G. 427; 432: H. 628.

[11] *inventio.*

Valerius Corvus, [1]for instance, lived in the country and tilled the soil until he was a hundred years old, and that too [2]without losing any of his former influence. Indeed,* the crowning glory of his old age — as of that 1
of many an old man whose youth has been rightly spent — was the influence [3]he wielded.[4] The rewards 2
of such influence[5] are [6]worth more* than any or all the sensual pleasures of youth. But it is [7]not every old 3
man that can obtain* them. Deference will always be 4
paid to gray hairs, but such influence can be acquired only by genuine worth[8] and an exemplary life.

And* if, as some may say, the old are ill-tempered, 5
peevish, greedy, this again[14] is not the fault of old age, but of character and education. For good character, 6
like good wines, cannot be soured by age.

The fourth and* last* charge brought against old 7
age is that death cannot be far away. But* is youth 8
any farther removed from death[9]? In fact,[10] death 9
threatens* youth in many more* forms than* it does old age. But,* even if we grant that there is nothing 10
good[11] in death, there is at least* no evil [12]to fear.* For death [13]will either* utterly destroy the soul* or 11
take it away to an eternal* life of bliss. And so the 12

[1] See p. 5, note 7.

[2] *without losing:* an English idiom; in Latin *neque tamen* with a finite verb (but here ind. disc.).

[3] See p. 10, note 7.

[4] *I.e.* had.

[5] Appositional genitive; see p. 37, note 5.

[6] Predicate genitive of value; see p. 28, note 8.

[7] *non quivis* etc., or *non cujusvis senis est* etc.

[8] Cf. Lael. ch. VIII, § 27.

[9] Use a pronoun.

[10] *I.e.* indeed.*

[11] Partitive genitive.

[12] Relative clause; indicative or subjunctive?

[13] Will this be a future in Latin?

[14] *itidem.*

wise old man passes away, as ripened fruit drops to
1 the earth, without struggle or reluctance. The old* have scarcely any sensation of dying, and after death
2 comes immortality. Why in the world,* then, should people dread* a state[1] that is either* desirable or [4]at worst non-existent, or* why mourn over it when it
3 comes[2]? Besides,* [3]to live in fear* of what must* come will take away all peace of mind.*

4 Every time of life has its own fixed boundaries and[4]
5 one feels no regret when they are passed. The limit[5] of old age is death and[4] it should no more be dreaded*
6 than that of any other[6] age*; for our souls,* [7]when freed from the framework[8] of our bodies, do not perish
7 and* cannot perish. In a word, the souls [9]we have are but gleanings of the Universal Divine Intelligence
8 brought down from their home above; and I, at least,* [10]am firmly convinced that we shall return again* to heaven, whence we came, to live for all eternity.

9 Again, the twin-brother of death is sleep. Now
10 the soul[11] lives [7]while we sleep, and reveals then the[12]

[1] *conditio, locus.*

[2] *I.e.* happens.*

[3] *I.e.* if one live (see p. 34, note 10), one cannot, etc. (§ 74).

[4] *in extremo nullus.*

[5] Dative of the purpose or end; see A. & G. 382, 1: B. 191, 1, 2, *a*: G. 356, Rem. 3: H. 433, 1–2.

[6] See p. 28, note 7.

[7] For the circumstantial participle used to abridge a temporal clause see references p. 4, note 1.

[8] Ablative of separation.

[9] How is the relative clause avoided in translating?

[10] *persuasissimum mihi est.*

[11] Singular or plural? The singular denotes soul as such; the plural denotes various souls as distinguished one from another. Cf. Lael. IV, § 13, etc.; and C. M. XXI, § 80 (*corporibus*), § 81 (*corporis*).

[12] Ablative of degree of difference; see p. 3, note 6.

more* clearly its divine powers and origin[1] [2]by looking forward into the future. [3]How much more divine must it be, [4]when entirely freed from the bonds of the flesh! 1

And finally, the best and[5] greatest men not only recognize that their souls[6] [7]are going to a better world than this, but they[6] are also convinced that the future of this world will concern them. If this were not so, who would not prefer to lead a life of ease and strive to avoid all unnecessary[9] exertion? But,* [10]in the hope of immortality, a wise man labors for undying fame. And, when his time comes, he passes away without the least reluctance; for he knows* that he has not lived in vain. 2 3 4 5 6

[1] Not a noun in Latin.

[2] Gerund or gerundive? See A. & G. 503, *a*, N. 1: B. 339, 1: G. 431: H. 629–630.

[3] See p. 12, note 12.

[4] See p. 12, note 7.

[5] See Syn., s.v., note 1.

[6] See p. 12, note 11.

[7] Present or future?

[8] What case? See p. 32, note 2.

[9] *quae non necessaria* (or *opus*) *est; supervacanea.*

[10] For the circumstantial participle denoting cause see references p. 4, note 1.

EXERCISES FOR ORAL TRANSLATION.

CICERO, CATO MAIOR.

1. 1. To his friend, Titus Pomponius Atticus, Cicero addresses his essay on old age. 2. Both* were now growing old*; 3. and both were beginning* to feel the cares that this time of life brings. 4. And* so, in order to make the burden light, or* even pleasant,* Cicero decided to write a book about old age. 5. He knew* that Atticus was troubled in the same way as he himself about the republic*; 6. and besides (*praeterea*) they were old* friends. 7. Therefore, as soon as he resolved to write, he thought of Atticus as especially* worthy of its dedication.

8. The preparation of the book, he says,* was a pleasant* task; 9. for by it he hoped (*sperare*) to alleviate for his friend as well as for himself the discomforts attendant upon old age.

2. 1. Most people find old age a heavy burden. 2. But* that is because they have in themselves no capacity for a happy* life. 3. Old age,* like every other* appointment of nature, should not be looked upon as an evil.

* refers to the Synonyms.

4. And of (*per*) itself it really* is not such. 5. It is, indeed,* something that all men desire.* 6. And yet almost* all, when they once* have attained it, deplore the fact. 7. Do they think old age would be any less a burden, if it came when they were six hundred years old? 8. If so, they are mistaken. 9. Their past life, however long, can never lighten the peculiar burden of age.* 10. It is inevitable that there should be something to mark the end. 11. But if man* would only obey* nature's laws, it would not be so* difficult to support the growing burden of years.

3. 1. Some old* men complain* that they have been deprived of their youthful pleasures. 2. They ought* rather to be glad that they are once* freed from the bonds of passion. 3. Others* lament that they are no longer honored as they used to be. 4. If that is the case with them, it is not the fault of their age,* but of their character. 5. When a man is growing old,* he must* not become peevish and* churlish, if he wishes* to find* old age agreeable. 6. Moreover,* neither wealth nor power* is essential to a happy* old age. 7. And yet even the wise man, if he be in absolute want, does not find* old age very easy to bear; 8. while a foolish old man cannot be happy* even with the greatest abundance. 9. The best and only weapons against the discomforts of age* are wisdom and* virtue; 10. their fruits will never fail.

4. 1. Such an old* man was Quintus Fabius Maximus. 2. His was a character that old age could not change. 3. He was always dignified; 4. but his dignity was seasoned with courtesy. 5. And so, when he became very old, he was honored none the less. 6. He was, even

when advanced in years, no less admirable in the privacy of his home than he was in public. 7. And he was just as great in war as he was in civil life. 8. He was by no means a young man when he carried on the war against (*cum*) Hannibal. 9. And in that war by the recapture of Tarentum (abl. of means) he won (*i.e.* obtained*) everlasting* glory.

5. 1. Still, not every one can be a Fabius. 2. However, it is not necessary to have waged wars victoriously in order to find old age pleasant. 3. For after a calm and sinless life may follow a quiet and peaceful old age. 4. I will only mention such men as Plato and Isocrates and his teacher Gorgias. 5. These men never ceased to prosecute their studies; 6. and so their age* was by no means an unhappy one. 7. And our friend Ennius was poor as well as old*; 8. and yet he had no fault to find with old age.

6. 1. There are various reasons why it is thought that old age is undesirable. 2. First, because it removes us from public activity. 3. One who is well advanced in years loses (*i.e.* is deprived of) his physical strength* and vigor. 4. He cannot carry on wars, to be sure, but he need* not be idle for that reason. 5. No one wonld say* that men like Fabricius and Appius Claudius did nothing for the republic* in their old age. 6. They were indeed* engaged in active political life; 7. for through their wisdom and influence the state* made great achievements. 8. And old* Cato, though he could not serve in the field, was yet the destruction of Carthage (*excidio Carthagini*).

9. There is, then, public business for the old, which the strength* of youth cannot perform. 10. The high-

est deliberative body in the state is the assembly of "elders." 11. And this would not be so,* if the reason* and judgment of the old were not recognized (*probatus, spectatus*). 12. The caution of old age is often better than the boldness of youth; 13. for the former is the safety of the state; 14. and it also* may often uphold and restore a government made to totter by the follies of youth.

7. 1. But* are not old men removed from public business by the failure of memory? 2. Not any more* than other* people. 3. A young man's memory also* will fail, if he does not keep it in practice. 4. Old men remember what they care (*lubet*) to remember and what interests them. 5. They do not forget, for instance, where they have hidden their money; 6. neither do they forget their appointments to appear in court; 7. they can easily remember their debtors; 8. and when they do happen* to forget their creditors, that is not the fault of age.*

9. Did old age compel Sophocles to cease from writing tragedies? 10. or* Homer to lay aside his song? 11. In the case of the greatest of poets, philosophers and statesmen (*ii qui ad rem publicam se contulerunt*) the active prosecution of their special pursuits has ceased only with their life.

8. 1. And then* we hear that if one lives long, one sees much that is unpleasant. 2. But* much also* that is pleasant.* 3. Besides,* youth, or any other* time of life, is not free from (*i.e.* void* of) pain (*dolor*).

4. So we have seen that a wise old man is always busy, always accomplishing something; 5. and thus he makes himself a burden to no one, but a delight to all. 6. For

all enjoy his conversation (*sermo*), and his precepts of wisdom lead them to strive after virtue.

9. 1. The second point against old age is that it takes away our strength.* 2. But* old age does not desire or need* great physical strength. 3. If an orator lose his strength from old age, calm and deliberate discourse will be more* becoming to him. 4. Or,* surrounded by young men, he can instruct and train them for the performance of every duty of life. 5. And all teachers of the noble* arts ought* to be accounted happy,* even though their strength have failed. 6. Many an old man, whose body has not been exhausted by the vices of youth, has never felt the loss of his youthful powers.*

10. 1. Homer often praises old* Nestor's virtues; 2. and because of these virtues he had lived for three generations. 3. And yet such was this old man's power,* not so much physical as mental, that Agamemnon said,* 4. that if he had ten men* like him, he could soon* conquer Troy. 5. Neither was his strength* ever wanting* in council* or in war. 6. So* also* Cato used his youthful vigor while he had it; 7. but when it was gone he did not long to have it again. 8. He saw how every period of life has its own seasonableness. 9. To him the ripeness of old age had a certain natural propriety. 10. And he always continued* to strive to do just as much as he could. 11. Even to his eighty-fourth year, neither senate-house nor forum missed the musical ring of his voice.

11. 1. But grant that old men have little bodily strength; 2. there is still no reason to (*cur*) complain of old age. 3. For no one expects physical power* in an aged man. 4. The old are not expected to do even

as much as they might do. 5. But it is not old age alone that is often too* weak to perform official duties. 6. Poor health* is as often or* oftener a cause of such weakness. 7. And the young can no more* be free from ill-health* than can the old. 8. But its defects can be made good by painstaking. 9. Further, every one should remember that health* of mind* and intellect is even more important than health of body. 10. And he who does so may become an old man in body, 11. but his soul* will always have some of the spirit of youth. 12. According to the life we live, therefore, shall we possess or* lack the strength to continue* our studies and labors even to our latest breath.

12. 1. Again, age* is deprived of pleasure, they say.* 2. This is the third charge against it. 3. But is old age for that reason evil? 4. It is rather a great blessing, in that it frees us from the bonds of passion. 5. For (the enjoyment of) sensual pleasure is more* a curse than a blessing. 6. Whole* states* are ruined by it. 7. Lust for pleasure is the exciting motive to almost* all sins. 8. It is the enemy* of intellect and still more of virtue. 9. For imagine a person moved to the highest possible pitch of sensual pleasure, 10. and* you will see that, just so long as such pleasure possesses him, he is incapable of any intellectual process; 11. he can accomplish nothing that requires reason,* nothing that requires thought. 12. And if it is prolonged into later (*inferior, posterior*) life, it will extinguish every light of the soul.* 13. What, then, is more abominable and pernicious than sensual indulgence? **13.** 1. And yet there are some philosophers who teach that everything ought* to be judged by the standard of pleasure. 2. The

very worst thing that we could wish* for our enemies* would be that they should devote themselves to such pleasures.

3. But,* if by pleasures are meant the pleasures of the festive board, still old age has this consolation: 4. that it is also deprived of the accompanying ills — indigestion, sleepless nights, and so forth. 5. Moreover,* old age can find* more real pleasure in a moderate amount of good-fellowship than youth in excessive carousing. 6. For the best part of such feasts is not the food and drink, but the social intercourse and the conversation. 7. And so we see that it is not right* to judge anything by the standard of sensual enjoyment. **14.** 1. An old man can enjoy the delights of the social converse at a banquet more,* perhaps,* than his juniors can. 2. For in taking away his desire for food and* drink, old age has increased the more* his appetite for conversation. 3. But* even for the former old age has not lost quite all relish. 4. Indeed* a certain measure of such enjoyment is prescribed by nature. 5. To be sure, the old have not the same zest for sensual pleasures as have the young; 6. but neither have they the desire for such things. 7. And if one do not miss a thing, its absence is not painful. 8. It is, therefore, not right* to say that old age is deprived of pleasures, when it does not care for them. 9. For old age is glad to escape from the bonds (*vincula*) of lust in order to enjoy the delights of study and learning. 10. For the joys of the soul* are much more complete than those of sense (*corpus*).

15. 1. Besides,* old age has other* pleasures: 2. the pleasures of farm-life come nearest to the (ideal) life of the philosopher. 3. It is delightful to observe the

powers* and constitution of the earth itself; 4. to see how with moisture from the earth and warmth from the sun all plants are generated and developed. 5. The cultivation of the vine, for instance, is in itself a delight; 6. the planting, growing and grafting of the vines bring a world* of pleasure. 7. Then* there are the ingenious devices of the farmer for irrigating, ditching and fertilizing the soil. 8. All these, as well as his plantations, meadows, gardens and orchards are a delight to any time of life, but* especially* to old age. 9. Furthermore, it is not only the cultivation of the crops, but the fruits as well that give pleasure. 10. And so the farmer's declining days are gladdened by his flocks and* fruits, his bees and birds, and flowers of every kind.

16. 1. Cato, for example, in his old age was quite carried away with the delights of country life. 2. In his opinion nothing was so pleasant* as farming. 3. He took pleasure in the blessings it brought; 4. he found* it healthful, and he enjoyed the abundance of good things with which the farm was well supplied. 5. Who could be happier* than the farmer, when his wine-cellar and cupboard were full and his fields covered with horses, sheep, goats and swine? 6. What is more beautiful than green meadows and well kept gardens? 7. And to the enjoyment of all these old age offers no hinderance. 8. On the contrary (*contra vero*), there is no doubt that it both incites and invites to such enjoyment. 9. The old* Romans loved* this way of life; 10. Cincinnatus, we remember, was plowing, when he was elected* dictator. 11. And Manius Curius was at his farm boiling turnips (*rapum*), when the Samnite ambassadors came with their load of gold.

17. 1. Xenophon also* in his Oeconomicus commends agriculture most highly. 2. He tells* how Cyrus of Persia measured off and arranged his park and planted the trees in it with his own hand.

3. Many a man retains this fondness for agriculture even to extreme old age. 4. Valerius Corvus, for example, worked his farm even after a hundred years of his life were past. 5. His official career had covered no less than forty-six years. 6. In his younger days he had been a man of extraordinary (*mirus*) influence. 7. But the last* part of his life was the happiest,* for in that (rel. cl.) his influence was greatest and his labors lightest. 8. Why, there was more* influence in that old man's nod than there is in many another man's eloquence. 9. And such influence is surely* worth more than all the pleasures of youth.

18. 1. But it is not every man's old age that I would praise. 2. That old age alone seems happy* to me which is built on the foundation of a youth well spent. 3. If one's earlier years have been passed in virtue and* honor, the reward which consists in influence will come at last.* 4. But gray hairs alone without virtue do not bring influence and esteem. 5. To be sure, gray hairs are always to be respected; 6. it is a mark of respect, however trivial and commonplace it may seem, to have people rise when one enters a room. 7. And it is another of the pleasures of old age to be courted and often asked advice.

8. Again, it is charged (*vituperare*) that old age is cross-grained, morose. 9. But, whatever excuse may be made for these faults, one should remember that they are faults, not of any time of life, but of character. 10. We

must* continually strive against (*moliri ne*) becoming soured by age. 11. All of us can approve of seriousness in old age, but of sourness, never.

19. 1. The fourth reason why people say* that old age is unfortunate is that death is surely approaching and not far distant. 2. But* is death an evil? 3. At death the soul* either* perishes utterly or ascends to heaven to live forever. 4. In the first case death is nothing to fear*; 5. in the second, it is something even to be wished* for. 6. But* if death is really* an evil, is youth any better off in that respect than old age? 7. It is not absolutely certain that any one, however young, will live another day; 8. and no one ever becomes so* old but that he thinks he may live another year. 9. Indeed,* length of days falls to the lot of so* few, 10. that it might seem as if death were nearer the young than the old.

11. Moreover,* the object of life (*vivimus, vivitur*) is not to live long, but to live nobly* and* well. 12. For this, life is never too* short. 13. And so death should not be feared* at any age, and least of all by the old. 14. For whatever is according to nature is good; 15. and it is eminently (*quam potest maxime*) natural for the aged to pass away.

20. 1. And so one ought* not to seek to live longer than is allotted. 2. Neither ought* one to wish* to leave* this world* without good and sufficient reason. 3. Life is like warfare; 4. and no one may leave his post without the commander's orders.* 5. As long as we can meet the claims of duty, we may hold death in contempt. 6. Indeed,* contempt of death is something we ought* to practise from boyhood on. 7. For all must* die, and

no one may know* but that he shall die this very day. 8. Accordingly no one, if he does not despise* death, can have any peace of mind*; 9. for his heart* must* be filled* with a constant dread* of ever threatening* death. 10. As a matter of fact (*profecto*), men not only disregard uncertain death, but often advance with cheerful and resolute hearts* into certain death. 11. And if even young men of no education can do this, how much less should educated old men be afraid* to die.

21. 1. For the nearer they are to death, the better they ought* to understand it. 2. I, for one, believe that the great and good men whom we call dead still live; 3. and I am convinced that the life which they live after death alone deserves the name of life. 4. I have been brought to this belief by my own scientific investigations; 5. and my opinions (rel. cl.) on the subject of the immortality of the soul* are confirmed (*affirmare*) by the recognized authority (hendiadys in Latin) of the greatest philosophers. 6. They call attention to the elasticity of the soul, its retention of the past and knowledge of the future. 7. The soul that is capable (*posse*) of grasping all our knowledge,* arts, inventions, cannot be of a mortal nature. 8. Besides,* the human soul is undoubtedly an emanation from the divine World-soul and therefore must* be immortal. 9. It is not composite, but homogeneous; 10. and so* it cannot be divided or leave* itself, and therefore cannot perish. 11. And finally, as our souls existed before our birth and have been brought down from heaven, 12. so* they shall live after death and return again* to their home above.

22. 1. And further,* no one can see the soul* in a living body. 2. Why, then, should any one doubt that it

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does not cease to exist when the body perishes? 3. Is it likely (*veri simile*) that the soul lives as long as it is in a mortal body, 4. and that as soon as the body is destroyed it dies? 5. Or* does not the body rather die as soon as the soul departs? 6. The soul is, therefore, the fundamental cause of life, is life itself, and is, consequently, deathless.

23. 1. Great men* desire* to do great things because they have a sort of inner conviction that the future also* will concern them. 2. For if the soul* be not immortal, why should they strive after undying fame? 3. Why not rather lead a life of peace and quiet? 4. The wise man knows* that he is going to a better world than this. 5. He has never considered (*habere*) this world* as (*pro*) his home, but rather as only a lodging place; 6. and he meets death with the utmost resignation, if not with joy.*

7. With such thoughts as these Cato had no fear* of death. 8. For he knew that he should soon see again the friends whom he had loved* in days gone by (*ante*). 9. And he was carried away with his eager desire to join the company of the illustrious men* of olden* times. 10. But most of all he desired to see again his much-loved (*carissimus*) son, Marcus Porcius. 11. Least of all did he wish* to become a child* once more and live his life over again.* 12. He did not deplore life, nor did he regret that he had lived; 13. for he believed that he had not lived in vain.

EXERCISES FOR WRITTEN TRANSLATION.

CICERO, LAELIUS.

Chapter I.

1 The book in which Cicero sets forth his views [1]on the subject of friendship is, like the Cato Major, a dialogue[7] made to rest on the authority of men* of
2 the olden* times. This essay, [2]as well as the other, Cicero dedicated to his friend Atticus, who had often urged him to write a book of this sort, and[3] at whose request he had, not many months[4] before, composed
3 his treatise[5] on old age.* In the latter[6] work, Cato, almost* the oldest* and certainly the wisest man of his times, was just the character to take that part in a discussion on old age in which Cicero introduced
4 him; for he was an old* man for many years and

* refers to Synonyms.

[1] *de.*

[2] *i.e.* also.*

[3] When translated? See Syn., s.v., note 2.

[4] What case? See A. & G. 414: B. 223: G. 403, Note 4: H. 479, 3.

[5] *disputatio.*

[6] What pronoun? See A. & G. 297, *a*, *b*: B. 246, 1: G. 307, Rem. 1: H. 506, 1.

[7] *I.e.* conversation.

in his very age* he was eminently happy. In the former,[1] Laelius, surnamed "the Wise" and far-famed for his intimate friendship with Scipio, discusses friendship. 1

After the death of Scipio, [2]B.C. 129, the eyes of all were turned to Laelius to see[3] how he bore his affliction. A wise man like him ought* to find his virtue superior to all the [4]changes and chances of mortal life. But* people[3] feared* that he did not bear his grief as became[5] the true philosopher; for, inasmuch as he had been absent from the last meeting* of the college of augurs, they thought that in his deep* sorrow he [6]had been unfaithful to a duty which at all other times he had performed most scrupulously. But they [7]were unjust to accuse[8] a man of so* sound a character of neglecting[9] his duty; for it was his health* and not his grief that kept him from the meeting. 2 3 4 5 6 7

And yet it would be a great mistake to suppose that Laelius was not touched[10] with a feeling of sorrow for the loss of so* dear a friend. His sorrow, however, was not for his friend, who had gained all that [11]mortal 8 9

[1] What pronoun? See A. & G. 297, *a*, *b*: B. 246, 1: G. 307, Rem. 1: H. 506, 1, 2.

[2] Date from the founding of Rome.

[3] Omit.

[4] *humani casus.*

[5] *decēre*; what mood?

[6] *abduci.*

[7] In reference to a single and definite action (*i.e.* in connection with *quod* or *cum*) use *facere*, not *agere*, with an adverb (cf. ch. II, § 9). When a relative clause follows, making the thought more general, *agere* should be used. Which here?

[8] What mood? Why?

[9] *I.e.* of his duty neglected.

[10] *commoveri.*

[11] *I.e.* that it is right* for mortal man to wish* for.

man may rightly aspire to, but for himself. [1]As for Scipio, he had far surpassed the most sanguine hopes of all his friends and had accomplished a destiny so* glorious that he seemed to have passed to the gods above [2]instead of to the shades below. And if the doctrine[3] be true that the soul[4] does not perish with the body,[4] but,* when freed from the ward and bonds of the flesh, returns to heaven, to mourn for him would betray selfishness rather than friendship. So Laelius found only pleasure in the remembrance of their friendship, and was glad to have lived with him and[5] to have been his companion in life at home as well as in service abroad.

True friendship is, [6]as Laelius says, to be preferred to all other[7] human blessings; nothing is [8]so valuable either* in adversity or in prosperity. It is, however, only among the good that such friendship can exist. But* we must* not, like the Stoics, [9]set up a standard

[1] *autem*.

[2] *I.e.* rather than.

[3] Not to be rendered by a substantive.

[4] May the singular be retained in Latin? See also p. 12, note 11.

[5] Avoid the successive co-ordination in Latin.

[6] Cf. ch. II, § 8. If the person quoted in a parenthetical clause like this is the originator or author of the sentiment given, then the verb of saying becomes the principal verb in Latin (without *ut*) and the infinitive construction must follow. If, however, the matter is already well known and certain, then a parenthetical clause is used, as in English, and is introduced by *ut*.

[7] Notice that in such a connection *other* need not be translated into Latin; in translating the corresponding Latin idiom into English, *other* must never be omitted.

[8] What case? See A. & G. 417: B. 203, 3–5: G. 379; 380: H. 440 3; 448, 1, 4.

[9] *exemplum proponere*.

of goodness to which no mortal can ever hope to conform. Let us understand by "good" those who have such virtues as really* exist in [1]the practice of everyday life — honor, uprightness, and so forth — and[2] [3]are free from licentiousness, unscrupulousness and other* vices. 1

Friendship between such men, then, as we call good, is the highest blessing the gods can give to mankind,* not even excepting virtue; for without virtue friendship would be impossible. How far[4] superior it is to all other* blessings can be seen from the fact[5] that the latter[6] are only fleeting and uncertain, while true friendship is everlasting.* [7]What pleasure would riches or* health* or* power* give us, if we had no friend, as it were a second self, to rejoice[8] in our prosperity just as much as we ourselves? And how bitter would adversity be without any one in the world* to share it and make it easier to endure! All other* things serve [9]each but one end; the advantages 2 3 4 5 6 7 8

[1] Observe Cicero's hendiadys; see A. & G. 640: B. 374 4: G. 698: H. 751 3 Note 1.

[2] See p. 26, note 3.

[3] *I.e.* there is not in them any, etc.

[4] Measure of difference; see references p. 26, note 4.

[5] The English is here more definite than the Latin; English substantives that sum up the contents of a preceding clause or prepare the way for one that follows are rendered in Latin by a neuter pronoun (*hoc*, *id*, *illud*). Such substantives are: matter, fact, sentence, point, thought, statement, assertion, principle, observation, truth, circumstance, etc. In this way *res* also sometimes takes the place of the neuter pronoun; *e.g. his in rebus, qua in re*, etc.

[6] See p. 26, note 6.

[7] *I.e.* How would . . . be pleasing, etc.

[8] What mood?

[9] How does the Latin express most sharply the distributive relation? See ch. VI, § 22.

which friendship brings[1] are almost* more than one can count.[2]

1 Take away from all nature the bonds of good-will, and* everything [3]in the whole* universe[4] would be
2 divided; not a house, not a government in the world* is so* abiding but that [5]the loss* of friendship and good-will would overthrow it utterly.

3 If, then, friendship is [6]perfect harmony in tastes, pursuits and sentiments, combined[7] with real affection,
4 what must[8] its origin be? There are some philosophers[9] who say that it springs from a feeling of want
5 of help and from interested motives. But* I maintain that the cause is a nobler one and lies further
6 back, namely, [10]in nature herself. See how animals*
7 love their young. Will any one say* that this love is in consequence of a calculation of how much advan-
8 tage they are likely to obtain from it? Certainly not; [11]and no more is ours, but we love* because we see goodness and genuine worth in the object of our love.
9 We even, in a way, love people* that we have never

[1] *I.e.* has.

[2] Can the object of this transitive verb be omitted in Latin as in English?

[3] A relative clause will be found necessary in translating.

[4] What construction? See A. & G. 429, 1, 2: B. 228, 1, *b*: G. 388: H. 485, 2.

[5] Ablative absolute; *overthrow* will then be passive.

[6] Cf. ch. IV, § 15.

[7] In giving definitions the Romans left out, for the sake of conciseness, any words that could possibly be supplied from the context.

[8] When the auxiliaries, must, can, etc., are used *only* to give emphasis, they are translated into Latin simply by placing the verb in an emphatic position.

[9] *docti.*

[10] What would be the difference between *naturā* and *a naturā*?

[11] *neque magis in nobis.*

seen,[1] be they friends or* enemies,* [2]if only they possess a high degree[3] of goodness and* virtue. And 1
when to this esteem the influence[4] of mutual intercourse is added, a wonderful degree of love may be kindled in our hearts.* Advantages [5]will follow, as a 2
matter of course; but to say[6] that the motives to love 3
are found in the hope of such reward would be attributing to friendship an origin base indeed.

But* why is it that friendship so seldom endures 4
till death? [7]The reasons are many, and it is a won- 5
der that any friendship ever escapes all the dangers that threaten.* Nothing, however, causes[8] so* many 6
friendships to be broken as for a friend to ask a favor that is incompatible with right and honor.

Now let us ask* how far a good and conscientious 7
man may[9] go in [10]complying with the requests[11] of a friend. Let this be established as our law, that we 8
never swerve in the least from the straight course and path of virtue.[12] If a friend ask* anything dishonorable 9

[1] A relative clause of concession. What mood?

[2] *if only: dummodo.*

[3] Substantives like degree, measure, stage, etc., limited by such adjectives as high, large, etc., are often not translated, and the adjective is made to limit the following noun.

[4] *vis.*

[5] Cf. ch. IV, § 16.

[6] What mood? See A. & G. 519: B. 302 3, *a*: H. 593, 1.

[7] *causae vero*, etc.

[8] Translate by the substantive.

[9] Use the proper form of *licere.*

[10] Gerund or gerundive construction?

[11] English nouns, especially abstract nouns, are often to be rendered in Latin by relative clauses, purpose clauses, etc.

[12] English metaphors should always be translated into Latin metaphors, and *vice versa*, but such translation can seldom be literal. See ch. XII, § 40.

of us he is no true friend, and[1] it is our duty to
1 abandon him. Who[2] could be pardoned for the doing
of a wrong, on the plea that it was done in behalf
2 of a friend? Besides, that would be a most dishon-
3 orable mode of defending one's self. [3]In short, if
friendship is to last, [4]neither party can[5] be permitted
4 to fall away from virtue. Do, therefore, for a friend,
when asked, only[6] that which is morally right, and
ask* of him in turn no more than is morally right.
5 If, then, the truth of this law[7] be granted, zeal to
please and help a friend cannot be too* great.
6 But certain[8] famous* scholars of Greece,[9] [10]I am told,
say that [11]we should not seek friendships at all, because
very intimate friendships bring too* many cares and
7 anxieties, and so become a burden; besides, every one
8 has business enough of his own to attend to. O bound-
less folly[12]! which[13] would, [14]so to speak, take the very[15]
9 sun from the skies. For since mankind* can never

[1] In translating avoid the co-ordination.

[2] Never make the indirect object of an active verb the subject of the same verb in the passive. See A. & G. 372: B. 187, II, *a*, *b*: G. 217: H. 424; 426, 2, 3.

[3] *denique*.

[4] *alteri . . . non*, or *neutri*.

[5] See p. 30, note 8.

[6] The Latin adjective is more significant than the English and often contains the force even of our emphatic *only* in itself.

[7] See p. 29, note 5.

[8] *quidam*, with the force of a substantive. One adjective, but no more, can be made to limit *quidam;* when two or more are used, a *vir* or *homo* must be inserted. Cf. ch. VI, § 21, and ch. VII, § 24.

[9] Render by the adjective.

[10] See p. 28, note 6.

[11] The Latin prefers the passive construction.

[12] What case? See A. & G. 397 *d*: B. 183: G. 343, 1: H. 421, 1.

[13] *I.e.* for it.

[14] In how many ways has Cicero expressed this thought?

[15] *ipse*.

find* real freedom from care, these people would rob life of its most pleasant* feature — the interchange of kind feelings and kind services.

[1]What sort of a world* would this be, if there were no love in it? And who would be willing to abound in power* and wealth of every kind and have fine horses and slaves and splendid tapestries — everything, in short, that money can buy — on condition that he neither love* nor be loved? [2]For my part, I would much rather be poor in purse than poor in friends; for wealth[3] is uncertain, but friendship[3] is a personal and inalienable possession.

We have already seen how far love in friendship may[4] go. Let us now establish more exactly how great this love should be. Some say we ought* to love our friends just as much as we love ourselves. But,* [5]as a fact, we would really* do for a friend things that we should never think of doing for ourselves. Others* again think we ought* to love our friends just as much as they love us and no more.* But* friendship is not so* ungenerous as to be continually on its guard against[6] giving more than it receives, and to insist[7] that the debit and credit accounts always balance.

If, then, we can adopt neither of these[8] limitations, shall we approve[9] of that[10] other theory, namely, that

[1] *quis* or *qui*?

[2] *ego quidem* (= ἔγωγε).

[3] Use the proper demonstrative.

[4] *I.e.* is permitted.*

[5] *constat.*

[6] *ne.*

[7] *contendere.*

[8] What pronoun? See p. 26, note 6, and p. 27, note 1.

[9] What mood and why?

[10] What pronoun? See A. & G. 297, *a*, *b*: B. 246 2: G. 305, 6; 307, 4: H. 507.

for a friend's sake we may deviate just so far from the right path as not to bring disgrace upon ourselves?
1 No; even if a friend's life were at stake, [1]we ought,* as I have said* before, never to depart from the path of virtue.
2 [2]To resume, however, if friendship is the most valuable of possessions, [3]we should exercise more care
3 in [4]selecting our friends. To be sure, one cannot always tell who is worthy of one's friendship, with-
4 out[5] first testing his character. And only by actual experience[6] in friendship can [3]one determine who will be faithful and* constant, and* who fickle and
5 false. He only will be true who is naturally frank and sympathetic and[7] who cannot feign or flatter.
6 A steadfast and trustworthy friend will be free to give advice[8] candidly or* even sternly if occasion demands, but he must not take delight in finding fault.
7. It is also* a very important matter[9] that, [10]if a man is possessed of superior character or position, he not only bring himself down to the level of his friends but also* assist them to rise in the world.

[1] Impersonal construction. See A. & G. 208 *d*: B. 138 II; 337, 8, *b*: G. 208, 2: H. 302, 7; 621, 2.

[2] *ut ad propositum revertar.*

[3] English prefers the active, Latin the passive construction.

[4] Gerundive construction. See A. & G. 507, (3): B. 339, 1: G. 431–433: H. 623; 631.

[5] Rendered in the ablative absolute.

[6] Why not *experientia?*

[7] When translated? See Syn., s.v., note 2.

[8] Cf. ch. XIII, 44.

[9] See p. 29, note 5.

[10] For the circumstantial participle denoting condition, see A. & G. 496; 521, *a*: B. 337 2, *b*: G. 667: H. 638, 2.

[1]Such a one should never prefer himself to his weaker friends or allow* them to be overshadowed by his own superior talents or fortune.* [3]And on the other hand it is the duty of a manly man to recognize his own inferiority — if he really* be inferior — and* not to complain or fancy that [2]people look down on him. 1 2

As to the time for [4]deciding about friendships, I would say that, [5]if made [6]when the character is strengthened with maturer years, they [7]are likely to be lasting; whereas those made in early life are more* likely to be broken, for characters and tastes may change[8] and become uncongenial. Then* one should be careful in [9]choosing new* friends; and a new friend should never be preferred to an old* and well-tried[10] one. The older the friend, the dearer he should be. 3 4 5 6 7

Not only may change of tastes or* of character break up ordinary friendships, but on account* of faults in one which the other had not before recognized, a breach even between old* friends is sometimes 8

[1] What pronoun? See A. & G. 297 *c*: A. & S. 181 (3): G. 306: H. 505.

[2] See p. 34, note 3.

[3] Cf. ch. XVI, 59.

[4] Gerundive construction; see A. & G. 503; 504: B. 339, 1: G. 427; 428: H. 623; 626.

[5] See p. 34, note 10.

[6] A temporal clause is often to be rendered by an ablative absolute; see A. & G. 420, 1; 496, N. 1: B. 227, 2, *a*; 337, 2, *a*: G. 410: H. 489 1; 638 1.

[7] Periphrastic future; see A. & G. 195; 498 *a*: B. 115: G. 129; 246; 247: H. 236.

[8] *commutari.*

[9] See p. 34, note 4.

[10] What case? See A. & G. 370: B. 187 III, 2: G. 347: H. 429, 1.

unavoidable. In such a case[1] it is proper that the intimacy should cease. But * in order that the friendship may not be transformed into active enmity it ought,* like a garment,[2] to be unstitched rather than cut apart.

But we should not demand in a friend virtues that we do not ourselves possess. A friendship is normal only when both* friends are good men and* not under the dominion of any passion.[3] And if we wish* to lead a happy life[4] in the companionship of true friends, we must* begin to win them only after[5] we have formed a judgment of them; otherwise[6] we shall be [7]putting the cart before the horse, [8]as the saying is.

Now[9] there are a great many who do not regard riches as indispensable to a happy* life; many others* have no desire for offices of honor; some despise* even virtue itself; but all men with one accord agree that without friendship life would not be worth living. Heaven itself, if we [10]were to have no friends there, would have no charm for us.

We must* be careful, however, not to give offence to our friends. If a friend needs advice or* reproof —[11]and that is often the case — it should always be

[1] See p. 29, note 5.
[2] See Syn., s.v. Dress.
[3] Indirect object; see A. & G. 361–367: B. 187, II *a*, Note: G. 344–346: H. 424–426.
[4] Cognate accusative; see A. & G. 390: B. 176 4, *a*: G. 333 2: H. 409.
[5] *cum*.
[6] See Syn., s.v. Else.
[7] See p. 31, note 12.
[8] See p. 34, note 3.
[9] *autem*.
[10] See p. 35, note 7.
[11] A relative clause in Latin.

given at least* with courtesy. But there is one thing 1
that must* be diligently avoided in friendship, [1]and
that is flattery. This[2] is a most dangerous vice; for 2
it corrupts the truth and thus makes all friendship 3
impossible. How could[3] he be a true, sincere friend 4
who [4]is so far from being candid and honest that he
changes even at another's beck and nod and says*
yes or* says* no just because another does? The 5
mere word friendship[5] is meaningless, if friends be
insincere.

Though[6] it is usually not difficult to distinguish the 6
flattering friend from the real, true one, still some
flatterers are so* clever with their tongues that it is
well for every one to be on his guard against being
misled by their insincerity. For they do not always 7
assent to everything, but by first* pretending* to op-
pose and then yielding they deceive their friend the
more completely. Those who are continually[7] fishing 8
for compliments[8] and[9] who find* so much pleasure in
themselves[10] will always be ridiculed.

[1] Avoid the coördination in Latin.

[2] *Haec* or *hoc*? Why?

[3] What mood and tense? See A. & G. 447, 3; 517 *c*: B. 280, 1–3; 304 3: G. 257–259; 597, Rem. 3: H. 525, 1; 552–557; 583.

[4] Cf. ch. XIV, § 51.

[5] What case? See A. & G. 343 *d*; B. 202: G. 361: H. 440, 4.

[6] Which concessive conjunction? See A. & G. 527, *b*: B. 309, 4: G. 603, 4 Note; 607: H. 316 4; 586 II, 1.

[7] *I.e.* always.

[8] *laus.*

[9] See Table of Synonyms, s.v., note 2.

[10] The intensive pronoun is put in the case that is demanded by the contrast; but the nominative, even when no special reason is evident, is often preferred.

To conclude, it is virtue alone, as I have already said,* on [1]which friendship depends. [2]It both produces and preserves friendship. And* [3]next to virtue, true friendship is the choicest[4] of heaven's blessings. All other[5] earthly[6] possessions are fleeting, perishable; but to us[7], at least,* our friends, though they be dead, still live and always will live. For it is their souls* [1]that we love,* [8]and these can never die.

[1] Not a relative clause in Latin.

[2] Cf. ch. VI, § 20.

[3] Ablative absolute.

[4] Of the adjectives in *-bilis*, *amabilis*, *mobilis*, and *nobilis* alone form regular superlatives. Cf. ch. I, § 4.

[5] *Other* need not be translated; see p. 28, note 7.

[6] *humanus*.

[7] Ethical dative; see A. & G. 380: B. 188, 2, *b*: G. 351: H. 432.

[8] Avoid the co-ordination in Latin.

EXERCISES FOR ORAL TRANSLATION.

CICERO, LAELIUS.

1. 1. Cicero used to hear a great many stories about Laelius; 2. for he had been introduced to the latter's son-in-law, Quintus Mucius, with the understanding that he was to be with the old* gentleman as much as possible. 3. In his presence Scaevola once* happened to make mention of the topic which just about then was in almost* everybody's mouth — 4. I mean (*dicere*) the friendship between Scipio and* Laelius. 5. And so he repeated to a very few intimate friends the conversation about friendship which he had had with his father-in-law. 6. Cicero was present and heard this discourse, 7. and the main thoughts of it he has presented to us in this little book (*libellus*). 8. Laelius, Fannius and* Scaevola are introduced and* carry on the conversation as it were in our presence.

9. The book is dedicated to Cicero's friend, Atticus; 10. for with him Cicero had always lived in most intimate and* friendly relations. 11. Besides,* Atticus had often urged his friend to write such an essay. 12. It

* refers to synonyms.

seems that Cicero and Atticus must have discussed this (subject) together on various occasions; 13. for Atticus is told* that when he reads the book he will recognize himself. 14. It was at his request also* that the Cato Major had been written. 15. In the essay on old age, Cato, the oldest* and wisest man of Rome, is introduced to carry on the discussion. 16. But no one was so* well fitted to discuss friendship as Laelius; 17. for he too was called "the Wise" and* his friendship with Scipio was most famous.*

2. 1. Marcus Cato and Lucius Atilius also* had received this title (*nomen*), but for quite a different reason. 2. Laelius did not have the many-sided experience of a Cato; 3. but he was a man not only of great natural gifts and* high character, but* also of profound (*i.e.* deep*) learning. 4. Such was his philosophy (*i.e.* wisdom) that he considered virtue to be superior to all the changes and chances of mortal life. 5. And so people wished* to know* how he would bear the loss (*i.e.* death) of his much loved friend, Scipio. 6. Soon* after the death of Africanus, Laelius was absent from a meeting of the augurs. 7. He had at all other times been most scrupulous in the performance of every duty; 8. and so it was thought that his grief was the cause of his absence (*i.e.* not being present). 9. This, however, was not true; 10. for he had staid away on account* of his health.* **3.** 1. Still it would be no nearer the truth to say* that he was unmoved (*i.e.* if it should be denied that he was moved) at Scipio's death. 2. No one (else) had ever had such a friend, he said,* as he had lost.*

3. Laelius found* consolation in the thought that no harm had befallen his friend. 4. The latter had

accomplished a splendid destiny. 5. He had gained everything that a man* could wish* for. 6. He even surpassed the highest hopes of his friends concerning him. 7. He destroyed the two cities most hostile* to the Roman government. 8. And by his uprightness and* affable manners he had made himself dear to every one. 9. He died, too, before he had lost* the freshness of his manhood (*virilitas*). 10. And without the pain of dying he ascended to the gods above.

4. 1. Laelius did not believe that everything is ended with death; 2. nor did he believe that the dead are indifferent to the sacred honors bestowed upon them. 3. But* he always maintained (*videri*) that the soul* returns again* to heaven, whence it came; 4. and that the better and more righteous a man is, the easier the soul's flight to the gods. 5. Now, inasmuch as Scipio was the best man he had ever known,* this journey must have been very easy for him. 6. But even if this theory, that the soul* perishes with the body, were the true one, there would still be no evil in death. 7. And he believed that as long as Rome should endure she would rejoice that Scipio had lived.

8. With him Laelius had shared his care for the public weal. 9. He had been his comrade in the wars against Carthage and* against Numantia; 10. and the remembrance of their friendship was exceedingly pleasant* to him. 11. He even hoped that the names of Scipio and Laelius would be known to posterity as were those of Damon and Pythias.

5. 1. Friendship, says* Cicero, can exist only between good (men). 2. And, the Stoics add, no one can be good except the wise (man). 3. By wisdom, moreover,

they understand not that which is really* found* in every-day life, 4. but a fancied perfection (*perfectio*) that no human being ever can attain to. 5. Cicero does not press the point so* closely as do the philosophers. 6. His standard is as follows*: 7. Whoever possesses virtues and is free from (*carere*) vices is good; 8. and whoever obeys* the laws of nature as far as possible is good; 9. for nature is the best guide to right living.

10. There exists between us all, good and bad, a kind of social relation, which nature herself has formed. 11. We are connected with our kindred by stronger ties than with strangers. 12. But* friendship has even a firmer foundation. 13. Relationship can and does exist without any friendly feeling. 14. But friendship ceases to be, when good-will is wanting.* 15. In this, therefore, friendship is better than relationship.

6. 1. But* what is friendship? 2. It is nothing less than* harmony of tastes and opinions united with mutual affection. 3. Who then would not prefer friendship to all other* blessings that God can give? 4. It is better than health,* for the latter is apt to fail. 5. It is better than riches or* power,* for these cannot be relied upon; 6. and they depend not on ourselves, but* on the freaks of fortune.* 7. Besides,* these other* things are suited each to one purpose only; 8. friendship, however, one may use on all occasions and for almost* every end. 9. Whether in prosperity or* in adversity, what is more desirable than a friend to share it? 10. The enjoyment of good fortune* is made greater by his joy*; 11. the burden of (*gravis*) adversity is lightened by his love. 12. Without friendship life would indeed* not be worth living.

7. 1. A friend is, to a certain extent, one's second self. 2. Through our friends, though absent we are still present; 3. by their help, though weak we are strong; 4. and* even when dead we still live through them. 5. If it were not for friendship and harmony, no city or state* could abide. 6. For it is this power* that has brought the universe together. 7. Without it everything would again* be scattered in discord. 8. Such, at least,* was the theory of the learned Empedocles. 9. It is, moreover,* a doctrine that all men can approve.

10. So far we have been looking at the many advantages that friendship brings. **8.** 1. Let us now see what its origin is. 2. Some say that it is on account* of our weakness and want of help that we feel the need of friendship. 3. The advantages it brings are, however, not the cause but only one of the peculiar features of friendship. 4. The real cause lies further back and* is a nobler one: 5. the source of all love* is in nature herself. 6. That this is so* can be seen in the case of animals* as well. 7. They seem to love* their young with real affection. 8. Do they first* calculate how much good they are likely to have from it? 9. Still less do human beings in a matter of true friendship. 10. We love,* in a way, such men as Socrates and Sophocles, even though we have never seen them. 11. (And that is natural) for we love* because we see goodness and* worth in the object of our affection, 12. and nothing is more lovable than virtue. **9.** 1. We love it even in those we have never seen. 2. How great then must be our affection for those with whom we have nearer intercourse.

3. If friendship did really * spring from want of help, 4. then the less ability a man has, the better he would be qualified for friendship. 5. On the contrary (*contra*), the less a man needs,* the more friends he has.

6. I do not by any means agree with those who judge everything by the measure of sensual pleasure. 7. Such a motive would be too * base and * contemptible to think of. 8. The most real and most worthy origin of friendship is to be found in nature.

10. 1. If, then, friendship springs from nature, why do so * few friendships last till death? 2. The reasons are various: 3. In the first * place, there may be an incompatibility of interests. 4. Strife over an engagement with a girl, or over anything else which both * friends cannot have at the same time, may break up friendship. 5. So may rivalry for office or * wealth. 6. And finally (*denique*), friendship may turn to everlasting * enmity, 7. if one friend asks * the other * for something that is not compatible with right.

11. 1. If a friend ask * us to help him when he is striving for kingly power,* ought * we to comply? 2. If he bid us set fire to the city, shall we grant his request? 3. No; love can go only so far in doing favors as is compatible with honor and right. 4. However (*quamvis*) dear we may hold a friend, we must * not do wrong even for his sake. 5. It is furthermore no excuse for wrong-doing to say * it was done for a friend's sake. 6. Therefore as soon as your friend falls away from virtue, and persists (*perseverare*) in doing wrong, it is well to abandon him. 7. For without virtue true friendship can neither begin * nor continue. 8. And if you help him in his wrong-doing, you will (have to) pay the just penalty.

12. 1. We must not only not do anything dishonorable when asked, but we must* also ask nothing dishonorable. 2. That is the first* law of friendship, and by it (rel. cl.) all good friends must* be bound. 3. If any one has been unwittingly drawn into friendship with a bad man, what ought* he to do? 4. Give him up, by all means. 5. O that all people were like the friends of Themistocles or* of Coriolanus! 6. Both* these men tried* to bring war upon their native land, 7. but they found* no friend to help them and in despair (*desperatio*) they committed suicide at last.

13. 1. There are among the Greeks some extraordinary theories about friendship. 2. "Too intimate friendship," say* some, "is to be avoided. 3. One should hold the reins of friendship as loose as possible. 4. Then they can be tightened at will. 5. Besides,* too* intimate friendship brings more cares; 6. and every man has cares enough of his own."

7. Others* say* that friendships need not be avoided if one is in want* of protection or help. 8. They think that one should seek not for good-will and affection in friendship, but for advantage only. 9. They would rob friendship of every noble* emotion of the soul.* 10. And thus they make man* no better than the brutes. 11. But* this point has been fully discussed above.

14. 1. It is virtue to which the congenial soul* is drawn. 2. The good attach themselves to the good as if they were connected by ties of blood and nature. 3. There already exists between them a feeling of mutual good-will that nature has created in their hearts.* 4. As in nature like things are mutually attracted and united, so* in human life; 5. and likeness of character necessarily

leads people * into friendships. 6. It is, therefore, not the advantages that may come from friends, but love itself that cements friendship. 7. Of course, as I have said,* advantages will follow, but they are not the cause.

15. 1. If friends are cherished only for the help they may give, then kings and very rich (people) have no need* of friendships. 2. But* who of them ever had (*potuit*) wealth or power * so* great that he did not wish * either to love * or to be loved? 3. And yet from the lives of such people true friendships are usually barred out. 4. For most of them are so * carried away with haughtiness and insolence, 5. that they are courted merely with a show of friendship, and that (*et id*) only for a time. 6. And then only do they learn which friend was true and which was false, when they can recompense neither.

16. 1. Two theories have been advanced as to what the limits of friendship are. 2. Some say*: 3. "We ought* to love* a friend just as much as we love ourselves." 4. Can every one agree to this limitation? 5. No; 6. for it is a fact that we often do for a friend what we should not be willing* to do for ourselves. 7. We even do for a friend's sake what it would not be quite honorable to do for ourselves. 8. And what good man does not prefer to give up many of his blessings to a friend rather than to enjoy them himself? 9. We can approve of the other* theory just as little; 10. this is, that we should esteem our friends only as they esteem themselves. 11. But* this is no rule for true friendship, 12. for when a friend's spirits are low or* his hopes broken, it is our duty to cheer up his fallen

heart; 13. and we must* also* give him fresh hope of bettering his fortunes.*

17. 1. Why is it that men are more* painstaking in everything else than in respect to their friendships? 2. And why does a man exercise greater care in buying houses and horses and cattle (*pecus*) than in selecting his friends? 3. For a decision is easier in the case of the former, since we can test such things before we buy; 4. but friends cannot be tried before they have become friends. 5. Consequently the wise man, when he feels (*sentire*) an impulse to love,* will restrain it, 6. at least* until he knows that his friend is a man of sound character, faithful and steadfast. 7. But remember this, that true friendship is exceedingly rare among those who are occupied with politics; 8. and that others* may prove fickle when it comes to a matter of money. 9. Still others* will desert* a friend in his adversity. 10. But the true friend does not avoid (*fugere*) associating with one who is under a cloud. 11. In the words of the poet Ennius, "A friend in need is found to be a friend indeed."

18. 1. A wily, crooked character is no suitable foundation for fidelity in friendship. 2. Neither can he be faithful and true who takes pleasure in bringing charges against his neighbor (*alter*). 3. But* the frank, manly man — the good man — is the one to choose* for a friend. 4. And the spice of friendship is affability of manner and of conversation.

19. 1. It would be foolish (*absurdum est*) to prefer new* friends, however worthy of our friendship they may be, to old* ones. 2. We may do that in the case of horses, but* not in that of human beings. 3. No; the

older the friend, the more we should love him. 4. Still, new friendships ought* not to be refused, 5. if we find* good people who are interested in the same things that interest us.

6. One who has obtained* pre-eminence in fortune* or* intelligence should put himself on a level with his more humble friends. 7. Not only that, but he should also* share his advantages with them; 8. for the enjoyment of a blessing is always greatest when divided with those who are near and dear. **20.** 1. In like manner, it is the duty of the inferior not to be offended because his friend surpasses him. 2. If any one fancies not only that people look down on him, 3. but also that he deserves to be looked down upon, 4. then it is a friend's duty by word* and deed to bring him into a better way of thinking (*opinio, cogitatio*).

5. But* another question of some difficulty is: 6. At what time of life ought* friendships to be decided upon? 7. After the character has become strong and mature, we reply. 8. Many young men who are fond of hunting or* ball-playing make friends with those who are devoted to the same pastime; 9. but afterwards their tastes and characters become uncongenial and the friendship is broken.

21. 1. But* there may also* be other* reasons for giving up friendships. 2. Faults at first concealed (*occultus, abditus*) may cause a friendship to be severed. 3. If they bring disgrace on the friends of the offender as well, separation should take place. 4. But even then the intimacy should not be smothered with violence; 5. it should be allowed to expire gently. 6. In any case, never let enmity follow the loss of friendship.

7. But* the best safeguard of all is to take care that one love* only such as are worthy of one's friendship. 8. I do not mean (*dicere*) those from whom one may get the most advantage, 9. but those who are (*habere*) in themselves worthy (*causa cur*) of being loved. 10. We love ourselves, for instance, not for any advantage we bring ourselves. 11. And so* should we love a friend for himself alone.

22. 1. No one, however, who is not himself a good man, should demand that his friend be such. 2. It is not fair. 3. But if both* are good and upright (men), then they can respect as well as love* one another. 4. And so* united they can attain their highest aims, which either unaided might not be able to do. 5. But it is wrong to think that friendship opens the way to excesses and sin.

6. Such a union of good men as I have been describing will make a happy* life possible (*efficere posse*). 7. So, if any one would attain to a happy life, he must* give his whole* attention to virtue. 8. And he must* always exercise his judgment before selecting friends.

23. 1. In nothing else is want of care so blameworthy; 2. for nothing else is so* important. 3. Happiness is possible without wealth or public office or* sensual pleasures, 4. but all agree in saying that without friendship life is not worth living. 5. It penetrates every condition of life. 6. Even the churlish misanthrope, who avoids intercourse with men in general, must have some one whom he may tell* how much he hates mankind.* 7. Furthermore, who of us, on condition that (*ut*) he be deprived of (*i.e.* want*) all intercourse with men, would accept everything else in the world*? 8. Or,* if

we were to find* no friends in heaven itself, could we be happy* there?

24. 1. It often happens* that one has occasion to advise or remonstrate with a friend. 2. In such a case (*res*) one should always tell the plain, unvarnished (*incorruptus*) truth. 3. For nothing is more fatal to friendship than* flattery. 4. It is, so to speak, the partner of vice and* sin. 5. It is likewise the duty of the one who is criticised not to shut his eyes to the truth. 6. There is no salvation for the man* who is deaf to advice, however unpleasant, when it is kindly offered. **25.** 1. Indeed, it should be received with patience, even when it is unkindly given.

2. But to flattering words one should never listen. 3. Flattery, by whatever name, is vicious. 4. A flattering friend cannot tell* the truth; 5. and without truth and fidelity the word friendship has no meaning. 6. It is, moreover,* as a rule, very easy to distinguish flattery from truth. 7. For no imitation is like the genuine. 8. Even the ignorant populace can distinguish between a demagogue and a reliable man of unimpeachable character. **26.** 1. And so even on the public stage truth is better than flattery. 2. But no one can be harmed by flattery unless he likes it. 3. And it is only such as would seem endowed with virtue rather than be so who are pleased with flattery.

4. Friendship, however, is wholly dependent upon real virtue and* truth. 5. If either party (*alter*) cannot listen to the truth, friendship cannot exist. 6. Neither can it live (*esse, permanere*), if either party is willing* to lie. 7. It is easy enough to recognize the open flatterer; 8. but even the wise man must* be on his guard against the flattery of the secret time-server.

27. 1. It is virtue, then, that makes friendships; 2. and that alone is able to preserve them. 3. For when we see the light of virtue in another, we are drawn toward him, if we have virtue ourselves. 4. The young often find* friends in the old*; 5. and, on the other hand, the old often find* pleasure in the friendship of the young. 6. But,* other* things being equal (*ceteris paribus*), friendship between those of the same age is likely to shine more brightly. 7. And then it is above all to be desired that we be taken from life with those with whom we began* life (vb.). 8. For the loss of close and loving friends is hard to bear.

9. Such, then, was the famous* friendship between Scipio and Laelius. 10. The latter did not long survive (*superesse*) his friend. 11. And while he lived, the memory of their mutual affection and of their life together afforded him much consolation and even pleasure. 12. For to him, at least,* Scipio was not dead, since their friendship was perfect and therefore eternal.*

TABLE OF SYNONYMS.

NOTE. This table does not pretend to be exhaustive. The meanings of many synonymous words found in the text shade into one another so imperceptibly as to require more extended and critical discussion than can be given in a work of this scope.

ACCOUNT, ON ACCOUNT OF.

ob signifies the object in view.

causa, for the sake of, specifies a purpose to be attained — the inner motive.

propter gives a cause that already exists in reality — the outward motive.

per denotes a hinderance, dependence, or permission; e.g. *per aetatem* (old age) *arma ferre non poterant.* For the

abl. of cause, see grammar.

ACCUSE.

accusare (*causa*): to accuse publicly (before a third party or otherwise), of itself without any secondary notion of malice; while

incusare always contains an idea of hostile intent.

insimulare (*similis*): to make a thing look probable; to charge (usually) falsely.

criminari: to accuse with intent to injure; to slander.

arguere (cf. ἀργός, ἀργής): to bring to light; to accuse with the purpose of proving the accusation clearly.

nomen deferre (sc. *ad praetorem*): to hand in some one's name to the prætor; to accuse (used only of the plaintiff). The accused is not *accusatus*, but *reus*.

ACQUAINTED (to be). See KNOW.

AFRAID. See FEAR.

AFRICAN.

Afer: in reference to place of birth. *Afer* is the substantive.

Africus: belonging to the land or the inhabitants; or, composed of Africans.

Africanus: incidentally connected with, or located in Africa. Distinguish between *exercitus Africus* and *ex. Africanus*. So also *Gallus*, *Gallicus*, and *Gallicanus*; *Hispanus*, *Hispanicus*, *Hispaniensis*.

AGAIN.

iterum: a second time (the first repetition).

rursus: used not only of the second time, but of every repetition.

denuo (*de novo*): anew; used of a repetition made because the first attempt was without effect; also of the reconstruction of what has been destroyed. AGAIN is

untranslated in Lat. where it can be left out in Engl., e.g. he returned *again* to Rome.

AGE.

aevum (cf. *αἰϝών*): lifetime (of man, animal, or even tree); an age; not used often in pure class. prose. Instead use

aetas (*aevitas*): lifetime; a period of time, e.g. *aetas Periclis* = the age of Pericles; time of life, used of the different stages of life, as boyhood, youth, etc.

senectus (*senex*): old age.

ALLOW. See **PERMIT.**

ALMOST.

fere: more or less; about; generally; limits and modifies a statement, used esp. in giving approximate numbers.

ferme (superl. of *fere*): stronger than *fere*, but used chiefly with negations — less often by Cicero than by Livy.

paene, prope (near, near by): almost but not quite (something is wanting).

ALSO.

etiam (*et* + *iam*) emphasizes and strengthens.

quoque adds a new thought of equal importance with what precedes; less often it adds something less important, but

always gives a certain emphasis to the word it immediately follows.

idem repeats or emphasizes the subject (or object), when a second predicate is added to the same thought; e.g. *hiemes reducit Juppiter, idem summovet* (Hor.).

AND.

et (cf. ἔτι): the simple connective, without any secondary meaning; it joins two conceptions that do not of themselves belong together.

que (= as also) joins words that are closely connected or related, or that together make a whole.

atque (*ad* + *que* = and thereto), **ac** before consonants: connects as the simple *que*, but throws esp. emphasis on the second as the more important member.

NOTE 1. Two adjs. are always connected by a conj. when they are co-ordinate; when, on the other hand, they are not co-ordinate, but one or more adjs. form with the noun one complex idea limited by another adj., no connective is used; e.g. the broad Sacred Way = *lata Sacra Via*; a large private-ship-of-burden = *privata navis oneraria magna*; but many deep sorrows = *multi et graves dolores*.

NOTE 2. In two relative clauses connected by "and," the "and" remains untranslated only when the thought of the one is subordinated to that of the other, or when one rel. cl. is parenthetical, and the other not; e.g. *caritas, quae est inter natos et parentes, quae dirimi non potest*; but *Plato, quem tu quanti facias scio et quem ex tuo ore admiror.* (Klaucke.)

NOTE 3. "And" is either not translated or is rendered by *iam* or *tum* when it connects an imperative and a fut. tense.

NOTE 4. "And . . . not," "for . . . not," "but . . . not," are usually rendered by *neque, neque enim*, etc.

ANIMAL.

animal (√an = breathe): living, breathing creature, man included.

bestia: unreasoning animal, as contrasted with reasoning man, but used esp. of beasts of prey.

belua: a huge, unwieldy beast, as the elephant, whale, etc.; brute.

iumentum (*iugum, iungere*): that which is brought under the yoke; a draught-animal, beast of burden.

ARMY.

exercitus (*exercere*): the army as a body under military discipline.

agmen (*agere*): the army on the march.

acies (√ac = sharpen): the army in battle array; the regular ranks.

ASK.

rogare, interrogare: simply to put a question, with the desire of getting an answer; **rogare** is also to ask for, beg; request.

sciscitari (*scire*): to get information about; used esp. of an *interested* desire for information.

percontari (*contus* = ship's pole): to "fish around," to investigate out of curiosity, or to satisfy a desire for knowledge.

quaerere: really to search, to examine with the definite aim of obtaining exact information, esp. in questions of science, law, or judicial investigation.

ASSEMBLY.

concilium (*con* + *calare*): a meeting *called together* for taking counsel, esp. a meeting of the chief men.

consilium (*consul*, *consulere*): the same as above, only more weight is laid on the thought of deliberation and decisions.

contio (*con-ventio*): a mass-meeting of the people or troops, called to *hear* speeches or proposals.

comitia (*con-ire*): a coming together of the people for elections, for passing laws, etc.

conventus (*venire*): a private assembly.

coetus: a meeting, usually of a secret and revolutionary character.

ATTACK.

aggredi: to approach, originally not in a hostile sense; also used of a literary effort; *aggredi ad dicendum*, as we say "he attacked his subject."

adoriri (√or, cf. ὄρνυμι): to move toward, against; generally used of a sudden and unexpected attack.

invadere: "wade into"; used of an energetic, forceful advance; and still stronger is

impetum facere: used of a violent attack.

NOTE. The gen. and dat. sing. and gen., dat., and abl. pl. of *impetus* are wanting; these cases are supplied by the corresponding forms of *excursio* and *incursio*.

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ATTEMPT.

tentare: to try, prove, test (seldom with infin.).

experiri: to (attempt and) accomplish by one's own endeavors or trials (*pericula*); to find out.

operam dare (**ut**): to give one's self the trouble to, to endeavor, to exert one's self, etc.

conari: to dare, venture, make a resolute attempt to. The

imperf. of attempted action implies that the action was begun; attempted, but not successful. See also **UNDERTAKE.**

BEGIN.

incipere (*in* + *capere*): take in hand; used in the tenses of continued action with following inf.; not really different in meaning from

coepisse (absolute), which occurs only in the past tenses; the independent meaning of this verb is so far lost that it is used like an auxiliary and expresses only the idea of the commencement of the action expressed in the infinitive that follows. (Use the active with active infinitives, the passive with passive.)

ordiri, exordiri (to lay the warp, begin to weave): with this orig. meaning of laying the warp with the woof to follow, these two verbs presuppose a continuation of the action begun; e.g. an author very properly says *ordiri* or *exordiri* of the beginning of his work.

inchoare: used of an action which only at its entire completion has any importance or worth. Note the difference between *coepi edere* and *inchoavi fossam* or *inchoavi vestem*.

aggredi, ingredi: to enter upon, engage in, begin. For **suscipere** and **audere**, see s.v. **UNDERTAKE.**

BEGINNING.

initium (*in* + *ire*): entrance; (abstract and temporal only) the first step, point of departure, which is superseded by what follows.

principium (*primus* + *capere*): (concrete and material) principle; foundation, on which what follows must rest; e.g.

initia philosophiae are the first lessons which the student soon passes; but *principia philosophiae* are the fundamental principles on which his whole science must depend.

primordium (*primus* + *ordiri*): the "first" beginning, origin.

exordium: *ex* suggests the aim or end of the whole, of which this is the beginning, like the verb *exordiri*, q.v. s.v. **BEGIN.**

BESIDES. See **THEN.**

BLOOD.

sanguis: the fluid that runs through the veins, giving life.

cruor: gore; blood from a wound. So also the adjs. **sanguineus** and **cruentus.**

BOTH.

ambo (cf. ἄμφω, ἀμφί) signifies a duality — two individuals united into a collective unit.

uterque: each; two individuals, separate and independent each of the other.

duo is the mere number; e.g. both Gauls = *duae Galliae.*

BUT.

nisi: except.

sed (abl. of reflex. pron.) (cf. Ger. sondern) separates, alters, modifies, or corrects what precedes.

autem (= δέ) connects and adds something different or new, a transition, continuation or observation, without laying any stress upon what follows.

vero (= *re verâ*, in reality, over against mere appearance) gives prominence to something of more importance than what precedes, with especial emphasis upon the word which *vero* follows.

at makes the sharpest contrast of all. (This is therefore the conj. to be used in introducing an objection of an opponent or the refutation of such objection).

atqui: but yet; grants what precedes, but adds another thought that is equally true.

tamen, attamen, mark the second thought as something not expected in contrast to what *is;* nevertheless.

CAPITAL.

urbs was *par excellence* to the Roman Rome, as capital of the empire (as in the Orient to-day ἡ πόλις is Constantinople).

caput: always with the genitive of the people or land whose capital the place is.

urbs nobilissima or **primaria**: in all other cases.

CARTHAGINIAN. See **PUNIC.**

CHILDREN.

liberi: in relation to their parents; offspring.

pueri: in respect to age; boys and girls.

CHOOSE. See **ELECT.**

COMMAND. For the noun, see **ORDER**; for vb., see s.v. **POWER** (end).

COMMENCE. See **BEGIN.**

COMMENCEMENT. See **BEGINNING.**

COMPLAINT.

questus has reference to the whole substance of the complaint, whether expressed or present only in the mind.

querimonia } have reference to the complaint as expressed in
querela } writing or orally. **querimonia** is the more definite, technical expression for a formal complaint; **querela** has reference more to the complaining manner.

CONFESS.

fateri (a kind of intensive of √fa, φα, √bha, = show): to make known — esp. in answer to a question — something in which one is personally interested and which one would rather keep back.

profiteri: to acknowledge, declare freely and publicly (*pro*), asked or unasked; it implies an honorable disdain of secrecy on the part of the *professor*, in that he needs not be ashamed of what he has kept secret.

confiteri: to admit, in consequence of threats or compulsion and out of weakness, something that the *confessor* is ashamed of.

CONTINUE.

pergere (*per* + *regere*) : to direct to the end (*per*) ; to continue to do something (with infin.).

persequi : to follow to the end (*per*) ; follow up ; to advance an undertaking (used with acc.).

perseverare (*severus*) : to continue seriously, with earnestness, perseverance, and persistence (used with *in* and abl., or with infin.).

COUNCIL. See **ASSEMBLY.**

DAILY.

diurnus : happening in the day time.

cotidianus : happening every day.

in dies : used with verbs, adjs., etc., that contain ideas of comparison (increase or decrease) ; more (or less) day by day.

DECLARE.

dicere (√diç, δείκ-νυ-μι) : to show ; simply to affirm.

profiteri : to make public. See s.v. **CONFESS.**

indicere : used of a formal declaration of war.

denuntiare : used of a threatening and impressive declaration.

declarare (*clarus*) : to make visible, manifest ; to declare some one king, general, etc.

DEEP.

profundus (*fundus*) : downward, toward (*pro*) the bottom ; of deep places, bottomless ; rarely metaphorical, *profunda avaritia*, etc.

altus : used in giving measurements of depth.

NOTE. But a deep cave is a *specus latum* ; deep learning, *recondita eruditio* or *subtilis doctrina* ; deep sorrow, *magnus luctus* or *gravis dolor*, etc.

DESERT. See **LEAVE.**

DESPISE. See **SCORN.**

DREAD. See **FEAR.**

DRESS.

vestis : (collective) raiment, clothes (which one may or may not have on).

vestitus (*vestire, vestis*) : in its nature as a pass. part., clothing that one has on ; also style of dress, garb.

vestimentum : something to put on ; a single piece of clothing, garment.

DWELL.

habitare (freq. of *habere*), (with *in, apud, cum,* etc.) : generally used of single individuals.

incolere (with dir. obj.) : mostly used of the abode of a people.

EITHER—OR. Use

aut — aut, when it must be one member of an alternative to the exclusion of the other ; e.g. *aut verum aut falsum est ;*

vel — vel (*velle*), when both members of an alternative are of equal force and a choice is offered ;

sive — sive, when the speaker (or writer) is indifferent or doubtful which of two names or epithets to employ.

ELECT.

creare : to make ; the common expression for the election of an officer.

eligere (*e* + *legere*) : to choose out ; to select from a large number.

deligere (cf. *delectus*) : to select a person or thing as the best for a definite purpose.

sublegere, **sufficere** : to elect to some one's place.

ELOQUENT.

disertus (*disserere* = to take apart, expose, explain) : clear, fluent, having command of an abundance of facts and able to express one's self clearly and intelligibly in presenting them.

eloquens : able to convince others by one's eloquence — to succeed (*e*) and win one's case ; the *orator eloquens* has education as well as talent.

facundus : clever of tongue ; ready with words ; glib ; able to accommodate one's self to all circumstances and people.

ELSE.

alias : used only of time ; at other times or another time.

alibi: used only of place.
aliter: in a different manner.

ELSE, OR ELSE, i.e. if the facts were different, must be rendered by a neg. conditional cl. (e.g. *quod* **ni** (*nisi*) *ita est, fit, esset,* etc.) or by *aliter* or *alioqui.*

ENEMY.

inimicus (*in* (neg.) + *amare*): one who is ill-disposed toward another, disliking him and disliked by him (not necessarily, though usually, a private enemy).
adversarius: the opponent (who may at the same time be a personal friend) in any matter, be it in war, debate, court, or politics.
hostis: one who is at war with a country; a public enemy, enemy of the state.

ENTIRE. See **WHOLE.**

ESPECIALLY.

praesertim: particularly; used only before *cum* causal or *si* in abridged caus. or cond. clauses.
imprimis: among the first (and best); principally; pre-eminently.
praecipue (*prae* + *capere*): used of what is preferable to all else.
maxime: unusually; most of all; used with reference to degree.
potissimum: above all; to the exclusion of all others; exactly.

ETERNAL. See **EVERLASTING.**

EVERLASTING.

sempiternus (*semper-ternus*): perpetual; with reference to the fact that there shall be no end; lasting without any interruption as long as time shall endure or (seldom) has endured.
aeternus (*aevi-ternus*, cf. *αἰϝώνιος*): "from everlasting unto everlasting"; without beginning and without end; eternal.
perpetuus: continuing; used of the uninterrupted continuance, in time and place, of the same thing.

perennis (*per* + *annus*): that lasts all the year through, and through all years; enduring in vigor and strength; perpetual, everlasting.

FAMOUS.

famosus (*fama*, √*fa*, *fari*): much talked of; ill-famed, notorious.

inclutus (√*clu*, cf. κλυτός): much heard of; used of widespread good report.

celeber: used mostly of places: much frequented and therefore well known; famous.

clarus (opposite of *obscurus*): brilliant, shining, prominent; used of such a one as is seen far beyond his immediate surroundings by reason of the light he sheds, and so becomes a subject for fame.

insignis (*in* + *signum*): having a mark upon, distinguished — in a good sense or bad.

illustris: shining far and wide by reason of deeds or position, and so having won renown.

nobilis: known; used of persons or things that have become known through an inherited name; it marks a distinction of a passive nature; used also of places and events.

FEAR.

metuere: used of intellectual fear, arising from motives of prudence, care; to apprehend a danger or disaster that may still be distant; such fear implies no cowardice.

timere: used of moral fear, arising from cowardice or weakness.

pertimescere marks a still greater fright; to become thoroughly frightened, to fear through and through, so that no room for thought or consideration is left.

formidare: used of the sudden, distressing fright — almost terror — that is revealed outwardly.

pavere: to tremble with fear; be afraid, with reference to a momentary situation — to be panic-stricken.

vereri: used of the fear that moves the feelings more than the reason, a humble, reverential fear, awe; also, to hesitate. So also the corresponding substantives *metus*, *timor*, *formido*, *pavor*, *verecundia*.

FILL.

ex- or **im-plere**: of space; to fill full.

afficere, *inflammare*: fill, i.e. stir, with fear, anger, hatred, joy, wonder, etc.

FIND.

invenire (*in* + *venire* = come upon): to come upon something by chance, without seeking for it.

reperire presumes a necessity or a wish to find; to seek with a purpose and find.

N. B. Very often neither word can be used, but a more exact term in Lat. must be employed; e.g. find rest = *conacquiescere*; find recreation = *refici, relaxari*; find excuse = *excusari*.

FINISH a war. See **WAR.**

FIRST.

prior: used of two; former.

princeps: used of persons — first in order, rank, fame.

primus: used of both persons and things — first in time.

FOLLOWING.

proximus (*dies*): following as opposed to the preceding (*superior*).

posterus: following as opposed to the present or **past.**

insequens: next, in general; subsequent.

hic, haec, hoc: the following, as follows.

FORCE. See **STRENGTH.**

FORCES. See **TROOPS.**

FORTUNE.

felicitas: happiness, i.e. the characteristic of the man who is favored by fortune.

res secundae: favorable circumstances; prosperity.

fortuna is the fate that gives happiness or unhappiness.

FURTHER. See **THEN.**

HAPPEN.

fit: it is done, happens, without any secondary implication.

accidit (*ad* + *cadere* = befall) denotes chance happening; used mostly of unfortunate events.

contingit denotes chance happening; used mostly of favorable circumstances.

evenit (*e* + *venire*): it turns out; happening considered as a natural result of a condition, of circumstances.

HAPPY.

felix: successful, happy; applicable to one who, by his own character and exertions, creates for himself outward happiness and a happy heart; used actively also — bringing happiness.

beatus (part. of *beare*): used of one who is contented at heart, and therefore happy; blessed.

fortunatus: prospered, lucky; used of one who has had good luck on a particular occasion; or of one who is blessed in this world's goods, and so (supposedly) happy.

Used only in a transitive sense, i.e. making happy, are:

prosper[us] (*pro* + *sperare*): according to (*pro*) one's hopes and expectations; used with reference to the successful, happy outcome of an action.

secundus (*sequi*): following, favoring, as the breeze that follows the ship; used of the furthering influence while the action is in progress; fortunate.

faustus (**favustus*, fr. *favere*) is always a religious term; accompanied by the blessing of God; blest, happy.

HATE, HATRED.

odium (the general word): a lasting feeling of repulsion arising from a real or imagined offence. "*Odium est ira inveterata.*" Cic. Tusc. II. 9.

invidia: a malicious, spiteful feeling, arising from envy of another's power, reputation, success, etc.; used either subjectively or objectively.

ira: a (feeling of) longing for vengeance; animosity, wrath.

HEALTH.

valetudo (*valere*, *val-idus*): lit., strength; used of the physical condition, good or bad. When the context does not

make it clear, the addition of such words as *bona*, *prospera*, *firma*, *optima*, or their opposites, is necessary.

sanitas: used of the sound and healthy condition (chiefly) of the soul and mind.

HEART.

cor: always the physical organ, except in the idiom *cordi alicui esse* = to be pleasing to some one.

animus: the heart as the seat of the feelings, passions (noble and base); the conscious soul with the power of will.

HISTORY.

historia: the written, systematic narration of facts or events, based on scientific investigation.

res, res gestae: the facts and events themselves which go to make history.

memoria: tradition, oral or written.

HOLY. See SACRED.

HOSTILE.

hostilis: acting like an enemy; ill-disposed like an enemy.

hostium: belonging to the enemy, on the enemy's side.

hosticus is archaic and poetical, but used in good prose of that which has a certain (external) relation to the enemy, as *hosticus ager*.

infensus: burning with bitter enmity and hate.

infestus: lit., of something that has received an impulse in a definite direction (so used of standards and weapons); always on the offensive, ready for immediate attack; aggressively hostile. For

inimicus and **adversarius**, see s.v. ENEMY.

INDEED.

re(verâ): in truth, in reality; in contrast to a thought (expressed or implied) limited by "ostensibly," "as was said," etc.

profecto, sane, certe, certo, etc.: certainly; any way; these particles simply lend emphasis. **profecto** (*pro* + *facto* = "for a fact") is the strongest = as a matter of course. **certe** precedes and lends assurance to the whole thought, **certo**

to the predicate, as such, alone; and **sane** concedes, grants something as true, and so = yes.

N. B. Oftentimes our "indeed," "really," etc., are fully translated merely by placing the verb in an emphatic position.

JOY.

gaudium: quiet, inner joy.

laetitia: the loud, outward expression of rejoicing. So the verbs *gaudere* and *laetari*. Note the difference in the phrases, *gaudio aliquo laetus*, the outward expression of the joy in the heart, and, vice versa, *gaudere alienâ laetitiâ*.

KNOW.

scire: to know, understand from continued association with a thing; to know how to use (e.g. a language or musical instrument); used only of certain knowledge, as opposed to hypothesis.

noscere, cognoscere: to know, recognize by external marks or characteristics; to be acquainted with.

KNOWLEDGE.

scientia: certain information, acquaintance with facts, not opinions, acquired by careful observation; *scientia* never = science.

doctrina: learning, education, science.

disciplina: formal, systematic instruction; and so its result, knowledge.

LAST (of time and space).

ultimus: most distant in time or space from the beholder, speaker (or thinker), past as well as future.

extremus signifies (of space) the most remote point of an extensive matter, looking from the middle toward either end, and so, in particular, the latter part; (of time) the end of a period of time or of an event.

postremus: the last of an enumerated series, with no more to follow; the last in order, hindmost.

summus (supremus): the highest, best, (in time) the last, e.g. of the end of life; also used of all that has immediate

reference to death; e.g. *supremi ignes* (= *rogus*), *supremus honor* (= *exsequiae*).

LATE (*too late*).

sero: too late, belated.

serius is used in comparisons with *quam* or with the ablative of degree of difference.

LEAST (at least).

saltem: used when the speaker comes down from a greater estimate to something smaller and therefore more certain; (*saltem* is not used with numerals).

quidem (like γε) is used to confine the judgment to a single point and emphasize that point.

certe is an asseverative particle, with which a writer, when he gives up his first supposition, wishes to make the next seem all the more certain (*certo*).

minimum: used with numerals.

LEAVE.

relinquere: to go away from, leave behind, without any secondary implication.

deserere (*de* + *serere* = undo, disunite): to leave, from disloyalty or other bad motives, that to which one is in duty bound.

destituere: to leave any one helpless, to his fate; forsake, abandon.

LET. See PERMIT.

LETTER.

litterae (the general word) is anything written; accordingly, a communication, with reference to its contents, not to its form; the only word for official or mercantile communications; also letters, literature.

epistula: the technical term for letters as a department of literature; a private letter, with reference to its epistolary form (i.e., e.g. at the beginning, *M. Tullius S(alutem) D(icit) Attico*, and at the end, *Vale et salve*) and the matter contained in it.

LIVE. See **DWELL.**

LOSE.

perdere: to lose in such a way that what is lost is absolutely destroyed, ceases to have worth or even existence; to lose absolutely and irrevocably.

amittere: to lose possession of through unfortunate circumstances or fate, usually against one's will.

N. B. To lose a battle = *vinci, inferiorem discedere pugna;* lose one's senses = *mente capi;* lose courage = *deficere animo.*

LOVE.

amare arises from feeling — affection or passion.

diligere (*dis* + *legere* = choose out) comes from a recognition of genuine worth and excellence in the object of one's love, from respect and admiration. *Diligere* is a purer, *amare* a more passionate love. So also the substantives, *amor* and *caritas.*

carum habere (hold dear) implies a comparison. Those who are — be it much or little — dearer than the world in general are to us *cari.*

MAN.

vir (cf. *virtus*) has no reference to age, but only to (1) noble, manly qualities and moral worth; (2) statesmanship or patriotic citizenship.

homo: human being, mortal; when man = mankind, the Lat. requires the pl., *homines.*

mas has reference only to sex; man as opposite to woman; male; (used also of animals).

is: used when a rel. clause follows; e.g. the man who . . . = *is qui* . . .

MASS-MEETING, MEETING. See **ASSEMBLY.**

MIGHT. See **POWER** and **STRENGTH.**

MIND.

animus ($\sqrt{}$an = breathe): the soul (see s.v.), mind as opposed to the body; and so also the heart, the seat of feeling and of the passions.

mens ($\sqrt{}$man = think): the thinking intellect — the power of

having concrete notions; memory; comprehension; thought; *mens* is common to man and animals.

ratio (cf. *reri* = to calculate, judge): used of man only; the reasoning mind, capable of conceiving abstract notions and drawing conclusions; the judgment, reason.

MOMENT.

momentum (*movere*): an important, a decisive moment.

punctum temporis (*vestigium temporis, minima pars temporis*): the smallest division of time; a second.

discrimen: a critical moment; crisis.

MORE.

insuper: over and above; in addition to.

plus (subst., adj. or adv.) has reference to quantity; it is comparative to *multum* in answer to the question "how many?"

magis has reference to quality or degree; it is comparative to *valde, magnopere.*

amplius denotes an increase; above and beyond; (of time and space) further.

potius denotes that there is a choice between two things; rather.

MOREOVER. See BUT.

MUST.

debere (*de-(hi)bere* = to have something from somebody, to owe): used of a moral obligation (considered objectively); ought.

oportet: it is a matter of prudence, discretion, expediency (subjectively considered).

necesse esse; used of most urgent necessity; it is unavoidable.

opus esse denotes a subjective need, from the satisfying of which one expects a benefit; to need.

cogi: to be compelled to from outer force.

facere non posse (*quin*): cannot but.

-ndum esse (pass. periphr. conj.) is general and can take the place of any one of these words.

NEED. See WANT.

NEW.

novus: newly acquired, newly made, as not having existed before.

novicius: "belonging to a definite class of things, which bears a new and different character from otherwise corresponding things that have long existed." [Schmidt.]

recens: fresh; only just come into being.

NEXT. See **FOLLOWING.**

NOBLE.

nobilis (*√gno, noscere*): noble by birth.

bonus, probus, frugi: honest; morally good; **noble.**

ingenuus: possessed of a noble, manly character.

OBEY.

parere: to do what those in authority bid — denoting a continual (but not slavish) obedience; to be subject to.

oboedire (*ob* + *audire*): to hearken to a command — to show obedience on each and every occasion.

obsequi (*ob* + *sequi* = follow compliantly): to accommodate one's self out of weakness or kindness to the will or counsel of another.

obtemperare: to conform to, comply with — obey; i.e. to arrange one's actions considerately so as to conform to another's pleasure or desire.

OBTAIN.

obtinere: to come into possession of against resolute opposition.

parare: to come into possession of through one's own activity; to procure; provide.

nancisci: to get by a happy accident, without effort (or even purpose).

ad- or **con-sequi**: (lit., to follow up to the end); to get by labor and effort; to attain to.

acquirere: to get by wearisome toil; to secure; to earn.

adipisci: to acquire something pleasant or desirable by overcoming natural obstacles.

impetrare: to get by overcoming another's will, through asking or entreating.

OFFICE. See **POWER.**

OLD.

senex: (of persons only); aged; old man.

antiquus: what was long ago (*ante*) and is perhaps no more; used always in a good sense.

priscus (*pro, prae*): primeval; stronger than *antiquus;* what once was, but certainly is no more; old-fashioned, as opposed to modern.

vetus: what has endured a long time and perhaps still is; what has come down from antiquity; what has had long experience or development; often used also in a bad sense.

vetustus: the same as *vetus*, but applicable to things only.

vetulus (dim. of *vetus*) is always used in a depreciatory way.

GROW OLD.

inveterascere: to grow stronger, more abiding, with age.

senescere: to become *senex*, weak, with age.

obsolescere: to fall into disuse, become obsolete.

ON ACCOUNT OF. See **ACCOUNT.**

ONCE.

aliquando: (indefinite) at any time whatever, present, past, or future.

olim (*olle, ille*): used of the far distant, past or future.

quondam: formerly, with a certain duration in the not too remote past.

semel (= ἅπαξ): once for all.

OR.

aut marks an essential difference in the terms connected and excludes from consideration any other; and further, the terms proposed mutually exclude one another.

vel suggests no real difference between the two terms but is mostly used to correct or complete.

ve (simply a weaker form of *vel*) is used in the same way, save that *ve* connects nouns only and is enclitic.

sive (*si* + *ve* = if you please) corrects a previous assertion

or changes an appellative, but still leaves a choice between the two.

an: used only in double questions. See also **EITHER.**

ORDER.

iussum: a bidding; the expression of one's will or wish; it does not imply that the person giving the order has a right to command.

iussu (*iussus, us*): same as *iussum;* ablative alone in general use. So also *injussu* = without orders from.

imperium: the command of a military officer, general, or prince.

edictum (*e* + *dicere*): a declaration; ordinance; a public, official proclamation of a magistrate or one in high official authority.

signum: lit., the signal, from which one may understand the command signified; then, the command itself. So also the corresponding verbs, *iubere, imperare, edicere.*

OTHER.

alter: the other of two.
alius: the other of more than two; distinguished from all that have been mentioned.

ceterus: the other; that which exists besides; the rest, in contrast to similar or different things.
reliquus: the rest, the other part or parts of the same thing, in contrast to the whole.

OTHERWISE. See **ELSE.**

OUGHT. See **MUST.**

PARTY.

pars, partes: the generic term; party as a part of the whole body politic.

factio has an odious accessory notion of a political faction, directed with partisan spirit against the interests of the state as a whole; "the opposition."

PASS.

fauces: (lit., the throat); a narrow opening, a defile.

angustiae (√anh = choke, distress; cf. ἄγχω, *Angst*): a narrow, dangerous place.

PEOPLE.

gens (√*gen*, *gi-gnere*): a race — with reference to their having a common origin.

natio (*na-sci*, *natus*): a tribe — with reference to birth and common fatherland. In a *gens* several *nationes* may be included.

populus (√*ple* = fill, *plenus*): the sum total of the inhabitants of a city or country, in so far as they form a political unit, a whole, with the same laws, etc.

plebs (same root): the common people as part of the *populus* and in contrast to the nobility; this also is a political designation.

vulgus: the great mass of the people, the uneducated, ignorant rabble, the mob.

homines: simply men and women, people.

PERHAPS.

fortasse (*fors*): by chance; the general word; a "perchance" that implies probability.

forsitan: used mostly with potential subj.; when used with indic., it is a "perhaps" that implies improbability.

forte: haply; used after *si*, *sin*, *nisi*, *ne* (but not after *num* or *an*), words which themselves express only possibility.

haud scio an: perhaps; used to modify an expression of personal opinion with which the speaker believes that most people will agree.

PERMIT.

sinere: let, allow; denotes a passive, almost indifferent condition — not to hinder or disturb any one in the execution of his designs.

pati: to suffer, tolerate; *pati* also expresses a passive condition of the subject, but is used of enduring (patiently) unpleasant things which one usually would resist.

permittere: to grant of one's own free will — an active permission, almost = authorize.

concedere: to yield; give consent finally to what one has before opposed or forbidden.

veniam dare: to give permission to do a thing that in and of itself is not allowable.

licet: one is at liberty to; used of a thing that in and of itself is allowable, lawful.

PERSON. See **MAN.**

PLEASANT.

amoenus: charming, delightful; used almost exclusively of the beauties of nature.

iucundus (*juvare*): used of everything that gives delight or pleasant sensations.

gratus: used of what is near and dear and has real worth; grateful (active and passive), welcome.

dulcis (cf. γλυκύς,* gulcis) } (sweet) can only metaphorically = pleasant, dear.
suavis (cf. *σϝαδύς, ἡδύς) }

POEM.

poëma: a longer poem (e.g. epic or dramatic), not divided into stanzas, written to be recited or read.

carmen (√*cas* = sing): a shorter poem, written to be sung, or, at least, so that it might be sung; a song, in stanzas; a lyric. *Carmen* is the more general word and *carmina* = poetical works.

POWER.

potentia (*potis, posse*): might; the strength that is given by external means and that would easily bring one into power; then, the power itself.

potestas: the lawful power of a civil magistrate.

facultas: ability, in general; esp. ability to perform, acquired by practice and education; opportunity (and ability) to do.

regnum (*rex, regere*): royal or absolute, unlimited power.

dominatio: a government of force.

imperium: the power of the commander-in-chief of the armies; of the highest office in a city or state. So also the corresponding verbs *posse*, *regnare*, *dominare*, *imperare*. See also s.v. **STRENGTH.**

PRETEND.

simulare: to pretend that a thing is so, which is not so.

dissimulare: to pretend that a thing is not so, which is so; to disguise a truth, conceal part of it. Observe this hexameter: *quae non sunt* SIMULO; *quae sunt, ea* DISSIMULANTUR.

PROMISE.

polliceri [*por* (*pro*) + *licerī* (= offer, bid)]: openly (*pro*) to offer of one's own accord; to proffer.

promittere: (to put forth, hold out) in good sense or bad; to promise so that the one to whom the promise is made can rely upon it and act accordingly; assure.

spondere: to pledge, bind one's self, judicially; used of a solemn promise made in court.

recipere: to take an obligation upon one's self to perform; promise. *Polliceri* gives assurance only of good will, *recipere* of accomplishment as well.

PUNIC.

Poenus: (a substantive) used with reference to the national character — viz., cleverness, baseness, faithlessness, hatred of Rome, etc.

Punicus: adj. to *Poenus*.

Carthaginiensis: simply the patrial, without any secondary meaning; from or of Carthage.

RAIMENT (change of). See **DRESS**.

REALLY. See **INDEED**.

REASON. See **MIND**.

RELATIVES.

necessarii: connected, be it by blood, friendship, clientship, or only business ties, in friendly relations.

propinqui: kith and kin, relations in general.

affines: neighboring; connected; related by marriage.

consanguinei: related by ties of blood —

agnati, on the father's side, and

cognati: on the mother's side; *cognati* is also more general — members of one family.

REPUBLIC. See **STATE.**

REST.

ceteri: the rest, as independent individuals, of as much importance as those actually named.

reliqui: the rest, *en masse*, as a matter of number, and without any special importance.

REST.

quies: inactivity — the condition in which one is not actively engaged but finding refreshment; (and so, = sleep).

otium: the condition in which one is free from the cares of his business; leisure.

requies: rest; and still more, recreation after labor.

RIGHT.

fas: right according to the divine and the moral law and the unwritten laws of nature.

ius: according to written human laws and statutes.

N. B. **Ius** is the generic word; say therefore *ius humanum et divinum*. Violation of *ius* is *iniuria*; of *fas*, *nefas*.

licet, licitum est: it is permitted, or rather not forbidden by either human or divine law.

RULE. See **POWER.**

SACRED.

sacer: belonging to or consecrated to the gods.

sanctus (p. p. of *sancire*): of itself pure and holy; as such under the protection of the gods, inviolable.

SAY.

loqui: to produce articulate sounds; used of the language of conversation; cp. *loquax* = talkative, wordy.

fari (cf. $\sqrt{\phi a}$, *φημί*, *φα-ίνω*): to pronounce in solemn, prophetic tones (chiefly poetic); then simply to pronounce, to articulate.

dicere ($\sqrt{\text{diç}}$, *δείκ-νυ-μι*): to show, expose; to give expression to thought; to make a formal speech, deliver an oration. *Loqui* has reference more to the sound, *dicere* to the thought, the meaning.

inquam: weaker than *loqui* and used mostly as a mere insertion in direct quotations, like our "said I," "said he," etc.

aio (**ag-i-o*): to give one's opinion; to say yes; usually inserted in direct quotations.

NOTE. Cp. the exclamation "say!" = *quid ais?* and *ut aiunt* (= *ut ferunt*) in quoting a proverb.

negare (*ne* + **ag-i-o*, *aio*): to say no; to say that . . . not . . .

SCORN.

contemnere: to despise, belittle something that is usually thought much of or considered great.

despicere: to look down with disdain on something insignificant as compared with the subject.

spernere: to reject in scorn as something not acceptable or desirable; to spurn.

repudiare: to refuse by word or deed, so as to put to shame or disgrace the offerer.

neglegere (*nec* + *legere* = not to take up): not to heed, to slight, make light of, scorn.

SHORE.

litus: beach; coast-line; the boundary-line of the sea.

ora: the boundary-line of the land; seashore; coast — an area; accordingly including the neighboring land (coast-lands) or even the inhabitants on the coast.

ripa: bank of a river.

SHOW one's self.

se praebere: show one's self, appear; (accompanied by adjs. good or bad).

se praestare: by one's actions to prove one's self; (with good adjs. only).

se gerere: to act; to behave; (accompanied by advs. good or bad).

SO.

adeo: to such a degree; used with adjs., advs., and verbs, and regularly followed by an *ut*-clause.

tantum: so much, only so much; generally used only with verbs and followed by a *quam-* or *quantum*-clause.

tam: the really comparative "so"; used only with adjs. and advs.

ita and **sic** are very much alike; both are used only with verbs:

ita is corresponding adv. to *is;* as such it has more natural reference to what precedes (*quae cum ita sint*); and so, *ita ut* = so that, *ita* in oaths (e.g. *ita Juppiter faxit*), etc.

sic is corresponding adv. to *hic* and refers to what follows; and so *sic ut* = (so) as.

SOON.

mox: used in comparisons between two events, one of which follows directly upon the other.

iam represents as present an expected event that is suddenly to take place.

brevi (*tempore*) signifies the shortness of the time within which an event is to take place.

paulo post = soon after.

SOUL.

spiritus (*spirare* = breathe): breath, the act of breathing; the expression of the emotions of the soul; then, the spiritual power; and transferred, the soul itself.

anima ($\sqrt{an}$ = breathe; cf. ἄν-εμος) is the material breath; in connection with this, the life, i.e. the life-supporting soul, but without any of the emotions of the soul.

animus ($\sqrt{an}$) is the seat of feeling, will-power; the soul as independent of, superior to and ruling the body. See also **MIND.**

SPEAK. See SAY.

SPEECH.

sermo (*serere* = join, weave words together): conversation, i.e. language as a means of intercourse or for the correct expression of thought; e.g. *sermo patrius* = mother tongue; but *sermo Latinus* = good Latin.

lingua: tongue; language as the manner of speech peculiar to

separate peoples; language as a means for making one's self understood.

oratio (*os*): a somewhat long and elaborate discourse delivered to influence others; also, the faculty of speaking, distinguishing human speech from the sounds made by animals.

contio (*conventio*): a speech made before the assembly of the people or a mass-meeting of the soldiers — an harangue.

STATE.

civitas: the citizenship; the state with reference to its component parts (the citizens) as a body politic.

res publica: the state with reference to its affairs, its constitution and administration.

res is often employed when the political *situation* is uppermost in the author's mind.

STATUE.

effigies: a plastic likeness, with reference to the artistic execution.

signum: the statue of a deity.

statua: the statue of a mortal. As in Engl., the proper name itself is often put for the statue, e.g. *Apollo* = an Apollo.

STRENGTH.

vis (used both of physical and of mental powers) is always operative, influencing others; strength for offensive action; **vires** = force.

robur: (oak); sound physical power; strength for defensive action; firmness.

nervi, lacerti: muscles, virile strength.

copiae: the strength that lies in money or soldiers — troops.

opes: means; the strength that lies in power and influence — often also in money.

SUBDUE.

domare (*δάμ-νη-μι*): to tame, to break; by repeated subjugation to repress all inclination to resist.

subigere (*sub* + *agere*) indicates the great superiority of the subject and the helplessness of the object; to bring under, put down.

subicere indicates the overwhelming power of the subject and ready compliance on the part of the object.

SURE.

tutus (p. p. *tueri*): protected; out of danger, secure; sure.

securus (*sē* + *cura*): free from care, unconcerned about danger, secure.

certus (p. p. *cernere*) (= **haud dubia**): settled, fixed; beyond all doubt; certain; assured.

TELL. See SAY.

THAN. Use **atque** in a construction like "other than" (e.g. *aliā ratione gerendum est bellum* **atque** *antea*) just as the Romans said *idem* **atque**; use **nisi** in such expressions as "what else than" = *quid aliud* **nisi**, etc. When there is a comparative, always use **quam** or the ablative.

THANK.

gratiam debere (*quod . . .*): to be owing in gratitude; to (have to) thank for.

gratiam habere (*quod . . .* or *pro*): to take a thing kindly; to feel obliged.

gratias agere (*quod . . .*): to express one's obligation in words; to show one's gratitude.

gratiam referre (*pro*): to requite, or recompense by word or deed; to prove one's self grateful.

THEN — FURTHER.

deinde denotes mere sequence — then; it is never used in transition to a new topic.

deinceps denotes what follows immediately in a regular series.

jam: used in continuing a list of arguments or examples.

porro (*pro*): forward, further (in time or space); an advance in the progress of an argument or thought; next, further, then.

denique marks the last step in the series; finally.

THREATEN.

minari and (its freq.) **minitari** (both trans.): to utter threatening words; to threaten one with something; to try to frighten.

imminere, instare (intrans.): to be dangerously near to; to regard with threatening looks.

impendere has the same meaning as *imminere*, except that the *impendens* threatens from above (lit., overhangs).

-urum esse: to be on the point of; e.g. it threatens to rain; the war threatens to break out, etc.

THRONE.

solium: seat; a king's chair of state; throne, as seat.

regnum: throne = sovereign power.

TOO.

nimis or **nimius**: used when the excess is more emphatic than the quality, i.e. when there is unusual emphasis on "too." It is rendered by the

comparative when there is an idea of comparison and *quam* follows or is understood. It is rendered by the

positive alone when the adj. (or adv.) of itself implies something unpleasant; e.g. *longum est narrare* = it would be too tedious to tell.

TROOPS.

copiae: the forces as an inanimate tool in the general's hands.

milites: troops as individuals, living human beings; "men."

TRY. See ATTEMPT.

UNDERTAKE.

recipere: to undertake something at the instigation or request of others; to take an obligation upon one's self.

suscipere (*sub* + *capere* = under-take): to enter of one's own free will upon something difficult or burdensome; to take upon one's self.

audere (*avidus*): to be eager for, bold to, dare; and so, eagerly undertake without fear of danger and really do. See also ATTEMPT and BEGIN.

VOID OF (to be),
WANT. For WANT = wish, see WISH.

egere, indigere: to stand in absolute need of something necessary or desirable for a definite purpose and difficult to

obtain. *Egere* signifies the want itself, the state; *indigere* the feeling of want and the desire of meeting it.

carere: simply not to have — something good (seldom, something bad); to lack and be unhappily conscious of it.

vacare: (lit., be empty) to be void of, free from; not to have; the *vacans* is not conscious of any want, for (usually) he is free from something unpleasant, burdensome.

opus or **usus esse**: circumstances make something necessary for one's good or advantage.

desiderare: to miss; to long for something absent.

WAR (to finish a).

bellum conficere, **debellare**: to end a war by force of arms and the destruction of the enemy's forces.

bellum componere: to end, by coming to a friendly agreement and making a treaty.

WHOLE.

integer (*in* + *ta(n)g-ere*): untouched, as opposed to what has been broken, injured; whole.

totus: the whole as a complete unit, in distinction from its parts. *Integer* and *totus* signify the whole, consisting of its parts; *omnis*, *universus* and *cunctus*, the sum of the parts that make up the whole.

omnis refers to all the different parts, be they where they may, as parts.

universus (*uni* + *versus* = turned into one) refers to all the parts, without exception, taken together, as a totality.

cunctus marks this collective unity still more strongly — all together.

WISH.

optare (cf. *optimus*, *optio*): to choose (and so) wish for that which one holds to be the best but of which the attainment lies beyond one's own powers.

velle denotes the energetic will; to wish and at the same time propose to try to realize the wish; to resolve; used also (but much less often) of passive willingness.

desiderare: earnestly (or uneasily) wish for an absent object; to long for.

cupere expresses an impetuous, passionate desire; (but also sometimes a moral feeling that seeks not one's own pleasure, but the good of others).

avere (cf. *avidus*) is like *cupere*, but indicates more an excited, passionate desire; to crave.

{ **expetere** denotes an earnest, conscious striving after an object.
{ **appetere** denotes a blind, instinctive striving for.

WITNESS.

testis: one who testifies, gives evidence.

arbiter: an eye-witness, who observes or overhears something and who can thus become a *testis*.

WOMAN.

femina has a reference only to sex; opposite to *mas*. (This word alone is applicable to animals also.)

mulier: as having the character of a woman, i.e. a "weaker vessel" than the opposite, *vir*.

{ **uxor** } : wife, with reference to the married state; opposite to *maritus*.
{ **coniunx** }

matrona: a married woman, with the secondary idea of dignity and nobility.

WORD.

vox: every sound of the voice, articulate or inarticulate; then, every verbal utterance, capable of conveying thought.

vocabulum: a word as a part of speech; vocable. (Cp. Ger. (pl.) *Wörter*, not *Worte*.)

verbum: a single word but with reference to connected thought. (Cp. Ger. *Worte*, not *Wörter*.) So *verbum = proverbium*.

dictum: a clever, witty saying; a jest, joke.

WORLD.

mundus: the ordered universe — *κόσμος*.

orbis terrarum: the earth; the world in which we live.

N. B. Guard against using either of these words in translating such peculiar idioms as "where in the world?" = *ubi terrarum*; "who in the world?" = *quis tandem*; "the wickedest man in the world" = *omnium sceleratissimus*, etc.

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